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THE

EXPERIENCE

AND

GOSPEL LABOURS

OF THE

REV. BENJAMIN ABBOTT:

TO WHICH IS ANNEXED,

A NARRATIVE

OF HIS

LIFE AND DEATH;

ALSO, EXTRACTS FROM THE

JOURNAL OF THE REV. JOHN WESLEY.

BY JOHN FFIRTH.

"Mark the perfect man, and behold the upright: for the end of that man is peace."—*Psalm* xxxvii. 37.

PHILADELPHIA:
PRINTED BY S. W. CONRAD, FOR E. COOPER,
No. 118, North-Fourth-Street.

LEEDS:
RE-PRINTED AND SOLD BY J. HEATON.
MDCCCXLIV.

PREFACE.

THE greater part of the following Work was written many years after the occurrences took place; and as Mr. Abbott's memory could not precisely ascertain the exact time of the occurrences, they are consequently inserted without day or date. However, it is of no material consequence, whether an occurrence took place on a Monday or a Saturday,—whether in May or December, or in what particular year,—provided that the relation thereof be true, and the subject be calculated to improve the mind, and to promote virtue and religion.

Could Mr. Abbott have given a relation of every meeting, and all the particular occurrences, with day and date, it would have swelled the work far beyond what he designed or wished, and would have led him to a detail of many things of no importance. He only wished to relate the most material circumstances and occurrences in his life, which he could perfectly recollect. The day and date not being mentioned, is, in the opinion of the compiler, of no disadvantage to the work.

Mr. Abbott, a short time before his death, put his manuscripts in possession of the compiler (John Ffirth), with a request that he would arrange and revise them for publication: which he has endeavoured to perform to the best of his ability. Care has been taken, not to expunge any thing that might be of utility; and also to preserve the original, plain, simple ideas and language of the man.

If some circumstances or occurrences do not stand exactly in that order of arrangement in which they occurred in point

of time, the compiler does not hold himself accountable for the error; and he hopes, that if such inaccuracy should appear, it will be held excusable in the judgment of every judicious and candid reader.

The work is thrown into two parts. Part the First, contains his experience and gospel labours, previous to his entering the itinerant connexion of Methodist Preachers; during which time, he visited various parts of New Jersey, Pennsylvania, Delaware, and Maryland. Part the Second, contains his travels and gospel labours, after he entered the itinerant connexion.

The compiler had an intimate acquaintance with Mr. Abbott for about twenty years, and had knowledge of some things relative to that eminent saint of God (not mentioned in his own manuscripts), which may be acceptable to the reader; he has, therefore, annexed to the work, a Narrative of the life and death of that extraordinary, zealous, faithful, and useful man.

THE COMPILER.

THE EXPERIENCE, &c.

PART FIRST.

CHAPTER I.

Containing his Parentage, Birth, Marriage, and manner of life, while in Nature's darkness—His Conviction, Conversion, and Sanctification—His gospel labours, and divers remarkable occurrences while a Local preacher, till the death of his wife.

My grandfather, James Abbott, was born in Somersetshire, in Great Britain: he removed to America, and settled on Long-Island, where he married, and had five sons and two daughters. My father, Benjamin Abbott, was his third son; when he arrived at age, he removed from Long-Island into New-Jersey, where he married the daughter of Mr. John Burroughs, sheriff of Hunterdon county. Afterwards he removed again to Long-Island, where he resided for some time, and had two sons and one daughter. After this, he sold his farm and removed into Pennsylvania, bought a plantation of four hundred acres of good land, and lived in credit; where he had three sons and one daughter more. My mother, when on her death-bed, lay sick of a nervous complaint about five weeks. In the dead of the night, before she expired, she cried unto the Lord and besought him to look in mercy upon the family, and with a loud voice prayed fervently

for us all, which caused the spectators to wonder, and to cry out, "Hannah, what is the matter with you?" Next day she departed this life. I then pondered these things in my heart.

In six weeks after, my father took the small pox and departed this life, leaving my grandfather executor. In his will he ordered that we should all have trades; accordingly I was put to a hatter in Philadelphia, where I soon fell into bad company, and from that to card playing, cock fighting, and many other evil practices. My master and I parted before my time was out, and I went into Jersey, and hired with one of my brothers, where I wrought at plantation work. Some time after this I married, and when I got what my father had left me, I rented a farm and followed that business; but all this time I had no fear of God before mine eyes, but lived in sin and open rebellion against God, in drinking, fighting, swearing, gambling, &c. yet I worked hard and got a comfortable living for my family. I professed myself a Presbyterian, went often to meeting, and many times the Spirit of God alarmed my guilty soul of its danger; but it as often wore off again.

Thus I continued in a scene of sin, until the fortieth year of my age; yet many were the promises I made during that period, to amend my life, but all to no purpose; they were as often broken as made; for as yet I never had heard the nature of conviction or conversion; it was a dark time about religion, and little or nothing ever said about experimental religion; and, to my knowledge, I never heard either man or woman say that they had the pardoning love of God in their souls, or knew their sins forgiven. My

wife was a member of the Presbyterian church, and a praying woman; yet at that time she knew nothing about heart-work.

CHAPTER II.

Alarming Dreams—Hears a Methodist—Conviction for sin—Reprobation—Obtains pardon.

About the thirty-third year of my age, I dreamed that I died, and that I was carried to hell, which appeared to me to be a large place arched over, containing three apartments with arched doors to go from one apartment to another. I was brought into the first, where I saw nothing but devils and evil spirits, which tormented me in such a manner, that my tongue or pen cannot express. I cried for mercy, but in vain. There appeared to me a light like a star, at a great distance from me; I strove to get to it, but all in vain. Being hurried into the second apartment, the devils put me into a vice, and tormented me till my body was all in a gore of blood. I cried again for mercy, but still in vain. I observed that a light followed me, and I heard one say to me, "How good does this light appear to you." I was soon hurried into the third apartment, where there were scorpions with stings in their tails, fastened in sockets at the end thereof: their tails appeared to be about a fathom long, and every time they struck me, their stings, which appeared an inch and a half in length, stuck fast in me, and they roared like thunder. Here I was constrained again to cry for mercy. As fast as I pulled out the sting of one, another struck me. I was hurried through this apartment to a

lake that burned with fire: it appeared like a flaming furnace, and the flames dazzled. The devils were here throwing in the souls of men and women. There appeared two regiments of devils moving through the arches, blowing up the flames; and when they came to the end, one regiment turned to the right, and the other to the left, and came round the pit, and the screeches of the damned were beyond the expression of man. When it came to my turn to be thrown in, one devil took me by the head and another by the feet, and with the surprise I awoke and found it a dream. But oh, what horror seized my guilty breast! I thought I should die and be damned! This brought seriousness to my mind for about eight or ten days, in which I made many promises to mend my life, but they soon wore off again.

About five or six weeks after this, I dreamed that I died, and was carried into one of the most beautiful places I ever saw, and my guide brought me to one of the most elegant buildings I ever beheld, and when we came to it, the gates opened to us of their own accord, and we went straight forward into the building, where we were met by a company of the heavenly host arrayed in white raiment down to their feet. We passed on through the entry until we came to a door on the right, which stood about half open; passing a little forward, we made a stand before the door; I looked in, and saw the Ancient of Days sitting upon his throne, and all around him appeared a dazzling splendour, I stood amazed at the sight: one stepped forward to me arrayed in white, which I knew to be my wife's mother, and said to me, "Benjamin, this place is not for you yet;" so I returned, and my guide brought me back. I awoke

with amaze at what I had seen, and concluded that I should shortly die, which brought all my sins before me, and caused me to make many promises to God to repent, which lasted for some time; but this wore off again, and I went to my old practices.

One Sabbath day (our minister being sick, and my wife being a great meeting body), hearing that there was to be a Methodist meeting about ten or twelve miles distance, she expressed a desire to go to it; I gave it, and she and my eldest son and daughter, went to hear the man. On their return, I asked her how she liked the preacher, she replied that he was as great a preacher as ever she had heard in her life; and persuaded me to go and hear for myself; accordingly, on the next Sabbath I went; there was a large congregation assembled to hear the man: his text was, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 23. The man was much engaged, and the people were crying all through the house; this greatly surprised me, for I never had seen the like before. The sermon made no impression on me; but when he came to the application he said, "It may be, that some of you may think that there is neither God nor devil, heaven nor hell, only a guilty conscience; and indeed, my friends, this is bad enough." "But," said he, "I assure you there is both heaven and hell, God and devil." I spoke, "I am the man."

But he went on and said, "When I was coming from England to this country, I saw a ball of fire fall from the elements, about as large as a small pot," &c. In illustrating from this, he argued that fire was contained in every thing,

and that there was a dreadful hell that was beyond our comprehension, and advised the people to fly to Christ for refuge; he then shewed the reality of the existence of a God, from a beautiful illustration of his works which are evidenced to us daily, and that this God had created the heavens and the earth; then called the people to come to God, for Christ had died for our redemption. There was much weeping, and heavy groaning among the people. Meeting being over, the two dreams that I dreamed about seven years before, came as fresh into my mind as if I had dreamed them the night before, and that God had shewn me both heaven and hell, the state of the blessed and the damned. This brought me to think of my mis-spent life, and in a moment all the sins that I ever had committed were brought to my view; I saw it was the mercy of God that I was out of hell, and promised to amend my life in future.

I went home under awful sensations of a future state; my convictions increased, and I began to read my Bible with attention, and saw things in a different light from what I had ever seen them before, and made many promises to God, with tears and groans, to forsake sin; but I knew not the way to Christ for refuge, being ignorant of the nature both of conviction and conversion. But blessed be God, he still gave me light, so that the work was deepened in my soul day by day.

The preacher came to preach in our neighbourhood, and I went to hear him again; being a new thing in the place, it brought many together to hear him. Some were Presbyterians, some were Baptists, and others without any profession of

religion. He took his text, and preached with power; the word reached my heart in such a manner that it shook every joint in my body; tears flowed in abundance, and I cried out for mercy, of which the people took notice, and many others were melted into tears. When the sermon was over, the people flocked round the preacher and began to dispute about religion. I said that there never was such preaching as this; but the people said, "Abbott is going mad!"

I returned home with my family in sore distress, and pondered these things in my mind: I saw it was the mercy of God that I was out of hell. I cried to God for mercy, but it seemed all in vain. It brought to my mind the many times his holy Spirit had strove with me from time to time when I was a small boy; and from that time to this, Satan suggested to me that my day of grace was now over, and that I was one of those damned reprobates that God had assigned over to him from all eternity; therefore I might pray and cry, but he was sure of me at last. Being brought up in the doctrine of election and reprobation, I concluded that I should be damned, do what I could. By this time my case became desperate: I knew not what to do, and was almost in despair.

One day, going to the mill, I felt such a hell in my breast, arising from a guilty conscience, and being belated in my return, as I was passing through a piece of woods, the devil suddenly suggested to my mind, that as I was one of the reprobates and there was no mercy for me, I had better hang myself and know the worst of it. While I was looking for a suitable place for that purpose, I thought I heard a voice saying (alluding

to the anxiety and distress of soul that I then felt), "This torment is nothing to hell." I immediately changed my mind, and drove home under the greatest anxiety imaginable; for it appeared to me the devil was behind me in the waggon, with his hand just over my head, threatening to take me away, both soul and body. I cannot express my feelings at that time: my hair arose on my head through fear. I was afraid to look back, lest I should visibly see him.

In this deplorable condition I returned home; when I got into the house I dared not go outside of the door, for fear the devil would take me away. My wife saw that something was the matter with me, and inquired what it was, for, said she, "You look like death." I was constrained to turn from her and weep, for I expected she knew my condition, as she had been a member of the Presbyterian church for many years, and was a praying woman.

Bed time being come, I told her I should sleep by myself; when I lay down and fell into a doze, my mind was filled with awful apprehensions. I thought I saw devils ready to take me, hell open ready to receive me, and that I was rolling, bed and all, into the flames, while other huge devils stood ready to receive me. Then I would suddenly awake in the greatest distress imaginable, and so I continued during the night.

Next morning, being the 9th of October, 1772, having a piece of grass to cut, I arose and went to it: as soon as I began to mow, I was taken with fainting fits, and it seemed to me that the earth would open and swallow me up, while my heart beat so loud that I could hear the strokes, and could compare it to two men boxing or thrash-

ing, more than like its usual motion. It occurred to my mind, what is all the world to me? I shall be dead and damned before the setting sun. This caused me to lay down my scythe, while I stood weeping for my sins; but alas! all in vain.

I still grew worse, and went back to the house under great distress, where I read some hymns that I had in a book, of the sufferings of our blessed Lord and Saviour. Here my heart was tendered and I could weep freely, until my very cheeks were sore with wiping them. It was pressed upon me to pray, and perhaps the Lord would have mercy upon me. I endeavoured to comply with the impression, and went to a lonely place and kneeled down to pray; but the devil suggested to my mind, that there was somebody hid in the woods and they would laugh at me, so I arose and looked all round, but I could see no one; yet I dared not pray there.

However, I went to the other end of my field and kneeled down again; here the enemy suggested the same thing, but the Lord gave me strength to pray, it being the first time I ever prayed with a vocal voice. My prayer was not like the Pharisee, but like the poor Publican, I cried, "God be merciful to me a sinner! God have mercy on me!" I believe I might have been heard half a mile. My distress was not so great when I arose from prayer as when I kneeled; for I believe I could not have continued in the body, if God had not moderated the pain and anxiety that I was in, but must have expired before the going down of the sun. Glory to God, I felt my distress somewhat removed! I then returned to the house and sat down to dinner, but my soul was still in so great distress that I

could not eat; although I put food into my mouth and chewed it, yet I could not swallow it, so in as private a manner as possible, that my wife should not discover my anxiety, I threw it to the dog, and asked her if she would go with me to meeting, as a Methodist preacher was to preach in the neighbourhood that afternoon; she agreed, and we went.

When we got there, the people not being assembled, I retired into the woods to pray, and got in among the boughs of a fallen tree, and then, in the utmost anguish of my soul, I cried unto God for mercy, so loud that the people at the house heard me. After this I felt something easier, but still had no peace. I then went to one of the near neighbours, and advised them to go with me and hear the preacher, whom I spake so highly of that they all went.

When we got there the preacher had come, and there was a large concourse assembled: a great many more than could get into the house. I then went in, sat down, and took my little son upon my knee; the preacher began soon after. His word was attended with such power that it ran through me from head to foot, and I shook and trembled like Belshazzar, and felt that I should cry out if I did not leave the house, which I determined to do, that I might not expose myself by crying out among the people; but when I attempted to put my little son down and rise to go, I found that my strength had failed me, and the use of my limbs was so far gone, that I was utterly unable to rise. Immediately I cried aloud, like the penitent of old, "Save, Lord, or I perish;" but before the preacher concluded I refrained, and wiped my eyes; my heart gave way to shame, and I was

tempted to wish I was dead or could die, as I had so exposed myself, that my neighbours and acquaintance would laugh at and despise me.

When the meeting was over, I thought to speak to the preacher, but such a crowd got around him disputing points of doctrine, that I could not conveniently get an opportunity.

That evening I set up family prayer, it being the first time I ever attempted to pray in my family. My wife being a strict Presbyterian and professor of religion, she was a praying woman, and much pleased with having family prayer; so that she proved a great help to encourage me in my duty; although, dear creature, she knew nothing of experimental religion.

Saturday, 10th of October, 1772, my distress continued, although not so great as the day before.

Sunday the 11th, my wife and I went eleven or twelve miles to meeting, in order to hear the same Methodist preacher again. When we arrived at the place, the preacher was walking across a field; I went and related to him my distress of soul, and told him that I had a desire to be baptized, hoping that it would be of service to make me better, and relieve me of my distress; for I had no idea of faith in Christ. He asked me if I was a Quaker, I told him no, I was nothing but a poor wretched condemned sinner. He then exhorted me to believe in the Lord Jesus Christ, and applied the promises of the gospel. I replied, I could not believe that Christ would have mercy on such a sinner as I was, and burst into a flood of tears. He then said, I was the very man that Christ died for, or he would not have awakened me: that it was the lost, Christ came to seek, and

the greatest of sinners he came to save, and commanded me to believe.

We then went to the house; he soon began to preach, and I stood outside the door, for I was afraid to go in lest I should expose myself again as on Friday before: in his prayer he particularly prayed for the poor broken-hearted sinner. His cries to God on this occasion, ran through my heart like darts and daggers; after meeting, I returned and prayed in my family, and ever after I continued that duty.

That night I lay alone, expecting to sleep little, but to pray and weep all night. Whenever I fell into a slumber, it appeared to me that I saw hell opened to receive me, and I just on the point of dropping in, and devils waiting to seize me. Being thus alarmed, it would arouse me up, crying to the Lord to save me; and thus I passed the whole night in this terrified condition. Just at the dawning of the day, I fell into a doze more like sleep than any I had during the whole night, in which I dreamed that I saw a river as clear as crystal, in the middle of which appeared a rock, with a child sitting upon it, and a multitude of people on the shore, who said the child would be lost. I then saw a small man on the bank of the river, whose hair was very black, and he and I wrestled together. I heard the people cry out, the child is lost; and looking round, I saw it floating down the river, and when it came opposite where we were, it threw up its wings, and I saw it was an angel. The man with whom I wrestled, told me there was a sorrel or red horse, chained head and hind foot in the river, and bade me go down and loose him. The people parted to the right and left, forming a lane for me to pass through; I im-

mediately hastened to the river and went in, the water running over my head, and without receiving any kind of injury, I loosed the horse, and immediately I sprang out of the water like a cork, or the bouncing of a ball, and at that instant I awoke, and saw by faith, the Lord Jesus Christ standing by me with his arms extended wide, saying to me, "I died for you." I then looked up, and by faith I saw the Ancient of Days, and he said to me, "I freely forgive thee for what Christ has done." At this I burst into a flood of tears, and with joy in my heart, cried and praised God, and said, "Oh! that there was a minister to give me the Lord's Supper!" Then by faith I saw the Lord Jesus come to me as with a cup in his hand, and he gave it me, and I took it and drank thereof; it was like unto honey for sweetness. At that moment the scriptures were wonderfully opened to my understanding.

I was now able to interpret the dream or vision to my satisfaction, viz: The river which I saw, represented to me the river of life proceeding from the throne of God, spoken of by the Psalmist, xlvi. 4, and also in Rev. xxii. 1. The numerous company on the shore represented the angels of God, standing to rejoice at my conversion, according to Luke xv. 6, 7. The sorrel or red horse, I thought was my own spirit or mind, fettered with the cords of unbelief, or the chains of the devil. The colour represented the carnal mind or the nature of Satan, which was stamped upon me, and thus I was plunged into the river, where the cords of unbelief were immediately loosed by faith, and my captive soul set at liberty; and my bouncing out, was a representation of the lightness of my heart, which sprung up to God, upon

my instantaneous change from nature to grace. The man at whose command I was loosed, was Christ; thus I was set at liberty from the chains of bondage and enmity of the carnal mind.

CHAPTER III.

His daughter is converted—Begins to exhort—Doubtful disputations—Fallen preacher—Call to preach.

At this time I thought of my daughter, who was under distress of soul; she was about fourteen years of age. I looked up towards the chamber where she was, with a particular concern for her conversion, and the Lord said to me, "She is safely landed;" which was accompanied with a conviction in my mind, that she had found the Lord, which was the case, as I found after I arose and spoke to her. I have since thought that the child I saw in my vision or dream, might represent my daughter; who, instead of being lost, was safely landed. She served the Lord a number of years, and died triumphant in the faith; and I have no doubt but our loss is her infinite gain, and that she landed in glory.

All the time of my conviction I used to consider what church or society I should join, whether the Baptists, Presbyterians, or Methodists; but at this time the Lord said unto me, "You must join the Methodists, for they are my people, and they are right."

My heart felt as light as a bird, being relieved of that load of guilt which before had bowed down my spirits; and my body felt as active as when I was eighteen, so that the outward and inward man were both animated, and I felt as if I could

have sprung from the bed to the fire, which was about fifteen feet.

I arose and called up the family, and took down the Testament, and the first place I opened was the ninth chapter of Acts, where Saul breathed out threatenings and slaughter against the church and disciples of the Lord; and if I had had a congregation I could have preached; but having none, only my own family, I expounded the chapter and exhorted them, and then sang and prayed. After breakfast I told my wife that I must go and tell the neighbours what the Lord had done for my soul.

The first place I went to, the man and his wife were both professors of religion, and members of the Baptist church. I expected they knew what these things were and would rejoice with me; but to my great surprise, when I related my experience, and told what God had done for my soul, it appeared as strange to them as if I had claimed possession of Old England, and called it all my own.

I then set out for Jacob Elwell's mill, about two miles off, where I expected to meet with divers persons, and to have an opportunity to exhort them, and tell them what I had found. On my way there I exhorted all I met with to turn to God. When I got to the mill, while I was telling them my experience, and exhorting them to flee from the wrath to come, some laughed, and others cried, and some thought I was distracted. Before night a report was spread all through the neighbourhood that I was raving mad.

At evening I returned home, and asked my wife about her conviction and conversion; expecting, as she professed religion, that she knew what heart-religion was: but to my astonishment, I

found she never had experienced a change of heart. She had been awakened when young, under a sermon by Mr. Hunter, a Presbyterian minister, which brought her to prayer, but in process of time it wore off again. About seven years after that, as a brother of hers was sitting under a fence watching for deer, another man, who was also a-hunting about sunset, seeing his head through the fence, and taking it to be a fox, shot and killed him. This unfortunate affair gave her another alarm, which brought her again to prayer, but this also wore off in a short time, and she lived in neglect of that duty until after we were married and had three children; at which time the measles came into the family, and under her afflictions and distress, she covenanted with God to be more religious; from which time she became a praying woman, and joined the Presbyterian church, and was looked upon as a very religious person, although she rested short of conversion, and remained a stranger to the new birth. I told her she had no religion, and was nothing more than a strict Pharisee. This gave her displeasure, and she asked me if I thought none had religion but them that knew it. I told her no, not one; for all who had it must know it.

Next day she went to the minister to know what he thought of it. He told her she was right; for people might be good Christians and know nothing about what I insisted on: and advised her not to mind me, for I was expecting to be saved by my works. This gave her a momentary satisfactiou, and home she came quite strong and attacked me, and related what her minister had said. She also brought a book which he had sent me, requesting I would read it, entitled "Bella-

my's New Divinity," in which he insisted upon conversion before conviction, and faith before repentance. I read it about half through, and found him a rigid Predestinarian. His doctrine of decrees and unconditional election and reprobation so confused my mind, that I threw it by determining to read no more in it, as my own experience clearly proved to me, that the doctrines contained in it were false.

Next day my wife took the book back. I desired her to tell the minister, from me, that it was full of lies, which scripture and experience both proved.

He sent for me to come to see him; accordingly the day following I went and dined with him: after dinner he requested all the family to withdraw from the dining room; they did so, and he and I were left alone. He then told me he understood that God had done great things for me; whereupon I related my conviction and my conversion. He paid a strict attention until I had done, and then told me I was under strong delusions of the devil. He got a book out of his library for me to read. As he handed it to me, the Lord shewed me by the voice of his Spirit, that the book was not fit for me. However, I disobeyed the divine impression, and took it at the minister's request. I returned home, felt a temptation to doubt, and called to mind my various sins, but none of them condemned me. I then thought upon a particular sin, which I concluded would condemn me, but in a moment I felt an evidence that that sin was forgiven, as though separate from all the rest that ever I had committed; but recollecting that the minister had told me that I was under strong delusions of the devil, it was

suggested to my mind, it may be that he is right. I went a little way out of the road and kneeled down and prayed to God, that if I was deceived to undeceive me; and the Lord said to me, "Why do you doubt? Is not Christ all-sufficient? Is he not able? Have you not felt his blood applied?" I then sprang upon my feet and cried out, not all the devils in hell, nor all the Predestinarians on earth, should make me doubt, for I knew that I was converted. At that instant I was filled with unspeakable raptures of joy.

When I got home, my wife asked what the minister had said. I told her, and that he had no religion; at which she burst into tears and wept, to think I should say the minister had no religion. She said it was dreadful that I should condemn their minister. She then said, "You hate me, and all the Presbyterians." I replied, "No, my dear, I love you all, but as yet I have not found one converted Christian among you."

For three days I continued in these divine raptures of joy, and thought I should have no more trials nor warfare, not being acquainted with the travels of a Christian through the snares and dangers in life. But the fourth day I fell into heaviness through powerful temptations. The devil harassed my soul with fear that I had grieved the Spirit of God, and that it had left me. A severe temptation ran through me, "Let him go if he will! Let him go if he will!" Then it was strongly suggested to my mind, that I had as good turn back to my old ways again; but I cried, "No, I love my Jesus! I never will: no, not for a thousand worlds!" In the evening I prayed as usual, but still felt as if dark and forsaken. After I got into bed the Lord visited me in a powerful man-

ner, and I lay as in the arms of Jesus. Towards the dawn of day, in a dream, I thought I saw the preacher under whom I was awakened, drunk and playing cards, with his garments all defiled with dirt. When I awoke and found it was a dream I was glad; although I still felt some uneasiness on his account.

In about three weeks after, I heard that the poor unfortunate preacher had fallen into sundry gross sins, and was expelled the Methodist Connexion. Thus I saw my dream fulfilled. The tidings of his fall filled me with such distress, that I wandered about like a poor lost sheep with these reflections—If the head is thus fallen, what will become of me, or what combats may I have with the devil? At length when in prayer, under sore temptation, and almost in despair, a new thought was impressed on my mind, that I must not put my trust in the arm of flesh, for cursed is he that putteth his trust in an arm of flesh. I then saw that my salvation did not depend on his standing or falling. I had to stand for myself, and to give diligence through grace, to save my own soul; and that my soul must answer at the bar of God for my own deeds.

I then drew a conclusion, that I would not join any church, until I had read the Bible, and compared it with their articles or confessions of faith. Accordingly, I took the Westminster Confession of Faith, and compared it with the Scriptures, and found it held many things which were not in the Bible, but repugnant thereunto. I then got the Baptist Confession of Faith, and compared their articles in like manner, and found them as unscriptural and repugnant to truth as the former. I found the Bible held out free grace

to all, and for all, and that Christ tasted death for every man, and offered gospel-salvation to all. Therefore, I could not bear those contracted partial doctrines of unconditional election and reprobation. So I threw them both aside, and went on with the Bible from Genesis to the Revelation, until I had read it through: by which time I was well armed with arguments against the Predestinarians.

Soon after this, I had a dispute with a Calvinistic minister, at his own house, upon election and reprobation. He told me that such a definitive number of angels and men, had been elected to life from all eternity; and the others, by an unalterable decree, had been reprobated to damnation. I then told him he was a fool to preach, if he believed that doctrine; the people were fools to hear him, much more for paying him to preach such doctrine; and that he was no better than a pick-pocket to take the people's money, when his preaching could be of no service to them, if everything was pre-ordained, determined, and fixed by an eternal unalterable decree. At this he was much offended and left me.

As I was going home, I got upon a neighbour's fence, where I sat for some considerable time, pondering in my mind what I had best do: for I could not join either the Presbyterians or Baptists, because their articles and doctrines were contrary to Scripture, to my faith and experience; and as yet there was no society of Methodists formed in our parts.

While I was thus meditating, the Lord, by his Spirit, in power spoke in my mind to the following effect: "I have shown you the way wherein you ought to walk; but your ways are a grief to

my Spirit." I then recollected, that at my conversion the Lord had shewed me that it was his will that I should join the Methodist church, and that I had been putting it off for six months, trying to join either the Baptist or the Presbyterian church. Such a shock of conviction ran through my soul upon this reflection, that on a sudden I cried aloud several times, "I am a Methodist! I am a Methodist!" I then returned home fully resolved to be a Methodist; although I well knew that persecution and reproach would be poured upon me from every quarter. However, I was resolved to obey God, come what would. Accordingly, I told my wife that I was a Methodist. She asked what was the matter now. I told her that God would not let me be any thing else.

A few days after, an elder of the Presbyterian meeting came to talk with me, to whom I told my experience, and that I knew that God, for Christ's sake, had forgiven my sins. He replied, that he had been a member of the church twenty-five years, and never before heard any one say that he knew his sins were forgiven; and for any one to say that he knew that his sins were forgiven he ought to be burnt, for he made himself as perfect as an angel in heaven. "Nay," said he, "I would help to burn such a man myself." I told him if he had never felt such a conviction for sin to make him cry to God to save him a poor sinner, and hath not felt the blood of Christ applied to the washing away of his sins, his religion was still no better than the devil's. This shut him up, and he went away silent, and afterwards told his minister that he slept none that night. When he afterwards related this to me, I told him I wished he had never slept any more until he had found Christ.

Some days after, I went to Wood's-Town, about twelve miles from home, where I met with an old acquaintance, who invited me to dine with him; I went, and when we were about sitting down to dinner, I proposed to ask a blessing: as soon as I began, the two journeymen burst out a-laughing; at which I arose and began to exhort them all in a very rough manner, thundering out hell and damnation against the ungodly, with tears in mine eyes. This broke up dinner, and neither of us eat any thing. S. Smallwood, a young woman, being present, was much affected, and asked me home with her. Accordingly I went, and when we got there, she related to her mother, Mrs. Sparks, all that had passed. The old lady and I soon fell into conversation. She was a pious Moravian. I was truly glad that I had found a witness for Jesus, she being the first person I had conversed with since my conversion, who testified the knowledge of sin forgiven. She knew that God, for Christ's sake, had freely forgiven her sins. We had a comfortable time in conversing together on the things of God. She told me that I was the first person she had met with in that place, who could testify that their sins were forgiven. I left her with strong impressions on my mind to preach the gospel, and on my way home began to illustrate on the green tree and the dry: the dry times and the green times.

CHAPTER IV.

His wife converted—Prays with the sick—Remarkable dream—Begins to preach—The murderer—He is appointed Class Leader.

I still continued to read and examine the bible, being fully convinced that a dispensation of the

gospel was committed to me from the very hour I had found peace with God. From that time I exhorted all that I had any intercourse with. The scriptures were wonderfully opened unto me, and became my meditation by day and by night; for often when asleep, texts were brought to my mind, the Spirit divided them into heads, and I preached from them in my sleep. I frequently awoke, not knowing then where to find the text I had been preaching from, and inquired of my wife if she knew: and upon her replying that she did not, I have lain a few minutes, and God has revealed to me both chapter and verse, which I desired her to remember, and in the morning found it as the Lord had revealed it to me. This so frequently occurred, that my wife used to say, "You are always preaching." However, it caused her to ponder these things in her heart. I saw that if ever I should win her to Christ it must be by love, and a close walk with God; for I observed that she watched me closely.

She went many times to her minister, and he as often daubed her up with untempered mortar, and she would return again strong in her own opinion. But when she observed to him that there was an alteration in me, he replied, that I expected to get to heaven by my works. When I told her that I should be a preacher, she replied, "You look like a preacher, and do not understand one text in the bible."

However, I continued to go on, and about this time Philip Gatch, one of the Methodist preachers, preached about four miles from our house; my wife and I went to hear him. He gave us an alarming discourse, which reached the heart of my wife. She called him aside after preaching,

and said, "If what my husband tells me, and what you preach, be true, I have no religion." He came to me, and told me my wife was awakened, and that we must go with him to the place where he was to preach in the afternoon: we accordingly went.

After he had done preaching, he asked me to go to prayer; this was a great cross, as I had never prayed in public, except in my family. However, I felt it my duty to comply, and accordingly took up my cross, and the Lord wrought powerfully on the people; among the rest, my wife cried aloud for mercy. So great was her conviction, that for three days she eat, drank, or slept but little. She now saw she had only been a Pharisee, and was in a lost condition.

On the third day in the afternoon, she went over to John Murphey's, a neighbour of ours, a sensible man, and one well experienced in religion. After some conversation with him, she returned home, and upon the way the Lord broke in upon her soul, and she came home rejoicing in God. During her absence, I went from home to visit a sick man, with whom I tarried all night. On my return next morning, she met me at the door with tears of joy; we embraced each other, and she cried out, "Now I know what you told me is true, for the Lord hath pardoned my sins." We had a blessed meeting, and it was the happiest day we had ever seen together. "Now," said she, "I am willing to be a Methodist too." From that time we went on hand in hand, helping and building each other up in the Lord. These were like the beginning of days to us.

Our children began to yield obedience to the Lord, and in the course of about three months

after my wife's conversion, we had six children converted to God: two sons and four daughters, the youngest of whom was only seven years old.

My neighbours, when sick, now began to send for me to pray with and for them; some of whom, after they recovered, were ashamed lest they should be laughed at, for sending for "Old Abbott" to pray with them.

There was one remarkable instance which I shall here mention, viz: I dreamed that one of my neighbours had a fire broke out, and I worked at it till it became pure gold, and then I told him that he was one of the richest men in the world. Soon after, I dreamed that a fire broke out and ran through all his plantation and then died away, and the whole appeared to be a coal-mine. It rested on my mind what these dreams could mean.

In a few weeks this neighbour was taken sick, and lay very ill of a pleurisy. His life being despaired of, he requested them to send for me to pray with him. I got out of my bed and went. When I got there, he told me the Lord had warned him to send for me, and that all his sins had passed before him that night, and that he expected to die and go to hell; but that he now felt his anguish and guilt removed, and his mind filled with remarkable peace. I told him his soul was converted; he suddenly clasped his hands, and sprang up in the bed praising God aloud, and exhorting all in the house to repent and turn to God. His words wrought so powerfully on their hearts, that a general weeping took place. That night his disorder broke, and he recovered and lived some years in the service of God, then died a happy man; but his family, who were all struck

with the power of God the night of his conversion, lost their desires for salvation. Then I understood that the fire I had seen in my dream, was the heavenly fire which had caught in him and run through all his family. The pure gold was that treasure he retained in his own soul; the coal-mine, his family, who lost their desires, and were dead and barren in religion.

At another time, on a Saturday night, I dreamed that the next day there would be a disappointment, and that the expected preacher would not come, and that the Lord said to me, "You must go and preach, for you must speak for me." I awaked my wife, and told her my dream. She replied, "You are always dreaming about preaching, there is no doubt but what the preacher will be there." I said, very well, we will go and see. Accordingly we went, and the people gathered, but no preacher came. One of the men said, we ought not to let the people go away without singing and prayer; which I thought very right, and concluded within myself to preach. A hymn was sung, and one went to prayer, but the cross was so great that my heart failed, and I did not attempt to speak.

The people being dismissed, I returned home sorely distressed that I had been so fearful as to disobey the divine impression that had attended my mind. Thus I fell into great heaviness and deadness, and wandered about the fields. At length I retired into the woods, and covenanted with the Lord, that if he would reveal himself to me again as he had done before, I would go and preach wherever he would send me, even if it were to devils. That instant the Lord broke into my soul with power. I arose from my knees

and preached to the very trees of the woods. I was resolved through grace, the first opportunity that offered, to preach to men.

A few days after a neighbour died, and I was requested to attend the funeral. As I rode to the place, these words "Circumcise your hearts, for to-morrow the Lord will do great things among you," rested weightily on my mind. When I got to the place I stood up and said, "The Lord has shewn us what we shall all come to, in taking this our fellow-mortal from time to eternity." Then went to prayer, and when I arose from my knees, I took my text and preached. The word had effect on many, and we had a weeping season. From that time I went on to preach as occasion served, from time to time, and the fruit which the Lord gave me was a satisfactory evidence that he had called me to the work of the ministry, and had committed a dispensation of the gospel unto me.

Some time after this, as I was on my way to hear one of the Methodist preachers, it was strongly impressed on my mind that the preacher would not be there, and that I must preach from a certain text which then was given me. When I got to the place, I understood that the preacher was so unwell that he could not come. One of the principal members in that place asked me to pray with the people. After prayer I arose and took my text and began to preach, at which the people were surprised, it being very unexpected to them: however, it was a time of liberty and power.

After meeting, a man asked me to preach at his house the next Sabbath; accordingly the appointment was made, which I attended, and felt a

great opening in divine things, and the people were much wrought on. It was in a neighbourhood where there never had been any Methodist preaching before. The following extraordinary occurrence took place: while I was speaking with great zeal, and exclaiming against the various abominations of the people, and pointing out their enormous sins, I cried out, "For aught I know, there may be a murderer in this congregation!" Immediately a lusty man attempted to go out, but when he got to the door he bawled out, and stretched out both his arms and ran backward, as though some one had been before him pressing on him to take his life, and he endeavouring to defend himself from the attack, until he got to the far side of the room, and then fell backward against the wall and lodged on a chest, and cried out very bitterly and said, he was the murderer, for he had killed a man about fifteen years before, and that two men met him at the door with pointed swords, and pursued him across the room to stab him! Thus he lay and cried with great anguish of soul. This surprised me so much that I stopped preaching; the people were greatly alarmed, and looked on the man with the utmost astonishment. After a short pause, I went on again and finished my discourse. The man who was in this wonderful manner wrought upon, recovered himself and went away, and I never have seen or heard of him since.

The Sabbath after I preached in the schoolhouse in my own neighbourhood; it had been rumoured abroad that I was that day to preach to drunkards. People of all kinds came out, and we had a large congregation. The Lord attended his word with power, even to some who came

only out of an idle curiosity to hear, as they thought, some laughable nonsense.

About this time we formed a class in our neighbourhood, and I was appointed to lead them. We were taken into the circuit, and had regular circuit preaching once in two weeks: I continued to preach on Sabbath days, and the circuit preachers on week days.

CHAPTER V.

American War—Obtains sanctification—Work prospers—Baptist Preacher—Collegian—Quaker woman in distress—Catholic—Warning to parents—Bigotry—His son Benjamin dies.

THE American war came on, and this increased our persecution. For hitherto we had been persecuted as Methodist christians, but in addition to this we were now branded with toryism. For the Methodists were considered by their persecutors as tories; and I am sorry to say that the improper conduct of some, both preachers and members, gave grounds for the suspicion. However, to be called a Methodist, was a certain imputation of toryism, in the estimation of our enemies. But for my part I never meddled with the politics of the day.* My call was to preach salvation to sinners, and to wage war against the works of the devil.

One day, Major H. asked me if I preached for war; I told him no, I did not. He then asked me what I did preach; I told him that I preached repentance towards God, and faith in Jesus

* He certainly was taught of the Lord.—ED.

Christ, and that all who did not experience this, would be damned and go to hell. He appeared angry at this answer; but when I related to him my conviction and conversion, he was calm and wished me well. I asked him to come and hear me, and then he would know my manner of preaching.

At a certain time I had an appointment to preach at D. G.'s in Deerfield, at which a mob collected and threatened to tar and feather the preacher, if he attempted to preach. Mr. G. met me upon the road, and advised me to go back, for the mob had collected in order to tar and feather me. At first I thought I would return. Consulting with flesh and blood, I concluded it would be a disagreeable thing to have my clothes spoiled, and my hair all matted with tar, &c. But those words revolving in my mind, "The servant is not greater than his Lord," I immediately resolved to go and preach, even if I were to die for it.

When we arrived at the place, there was a large congregation assembled, so that the house could not contain them, and a number stood round about the door. I went in among them, and gave out a hymn, but no one sang. I then sang four lines myself, while every joint in my body trembled, and then said, let us pray; but before prayer was over, the power of God fell upon me in such a manner, that it instantly removed from me the fear of man, and some cried out. I arose, took my text, and preached with great liberty; and before the meeting was over, I saw many tears drop from their eyes, and the head man of the mob said, that he had never heard such preaching since Mr. Williams went away. So I came off clear. Glory be to God who stood by me in this trying

hour. I then asked if I should give out for preaching again, but the answer was, "No." So I returned home happy in my soul.

Meeting with one of our preachers, I told him what great things the Lord had done for poor me. He replied, "It is nothing to what he will do for you if you are faithful, for it is the will of God, even your sanctification." "Why," said I, "I am happy in God already; but if there is such a blessing to be had, I am determined to have it;" and from that time I began to seek for it.

In examining, I found in the Bible that it *was* the will of God, even our sanctification. I soon hungered and thirsted for full salvation. In family prayer, one morning, the hand of the Lord came upon me in such a manner, that I felt the impression, as though one had laid a hand upon me, attended with such power that I thought I should die. But unbelief took place, and the power withdrew, or I believe that God would have sanctified me that moment. At night I was afraid to pray for such power, for fear that God would kill me, therefore my prayer was only lip language; by this time I got very dead. However, next night I prayed, from my very heart, for the power again, live or die; and God poured out his Spirit upon us all in such a manner, that the place was glorious because of the presence of the Lord, and his dying love filled all our hearts.

I was now engaged for the blessing more than ever. Soon after D. Ruff came upon the circuit, and my house being a preaching place, he came and preached; and in the morning, in family prayer, he prayed that God would come and sanctify us, soul and body. I repeated these words after him, "Come, Lord, and sanctify me, soul and

body!" That moment the Spirit of God came upon me in such a manner, that I fell flat to the floor, and lay as one strangling in blood, while my wife and children stood weeping over me. But I had not power to lift hand or foot, nor yet to speak one word; I believe I lay half an hour, and felt the power of God running through every part of my soul and body, like fire consuming the inward corruption of poor depraved nature. When I arose and walked out of the door, and stood pondering these things in my heart, it appeared to me as if the whole creation was praising God; it also appeared as if I had got new eyes, for every thing appeared new, and I felt a love for all the creatures that God had made, and an uninterrupted peace filled my breast. In three days, God gave me a full assurance that he had sanctified me, soul and body. "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23. Which I found day by day, manifested to my soul, by the witness of his Spirit; glory to God for what he then did, and since has done for poor me.

Some time after, I went to Salem, and A. H. came to me and said, "I understand that you preach;" I said, "Yes." "Then," said he, "will you come and preach at my house?" I said, "If you please you may give it out next Sabbath-day." He did so, and accordingly I attended and found a large congregation assembled, to whom I preached, and God attended the word with power; some cried out, and many were in tears. After sermon, I made another appointment for that day two weeks, at eleven o'clock. There being an elder of the Presbyterian church present, he asked me

if I would come and preach at his house. I told him that I would on that day two weeks, at three o'clock. Another said it was the truth I had spoken, but in a very rough manner.

At the time appointed I attended, and found many people at both places. At first, I felt much freedom in speaking, and after sermon I found that both the man and his wife were awakened. At the second, great power attended the word, several cried aloud, and one fell to the floor. After meeting, I asked the man of the house if he knew what he had done. He replied, "What have I done?" Said I, "You have opened your door to the Methodists, and if a work of religion break out, your people will turn you out of their synagogue." He replied, "That he would die for the truth." I appointed to preach again at both places, that day two weeks.

Next day, on my return home, I called at a Baptist's house, whose daughter was very ill. After some conversation, I went to prayer, and while at prayer the Lord set her soul at liberty, and she praised God before us all. Here I fell in company with one of Whitfield's converts, who had known the Lord forty years. We had great comfort in conversing together upon the things of God. He was an Israelite indeed. About two years after he came to see me, and told me that he had come to die at my house; accordingly he was taken sick, and died there happy in God.

The Sabbath day following, I preached at a place called Hell-Neck, which name took its rise from the wickedness of the people. One sinner said he had heard Abbott swear, and had seen him fight, and now he would go and hear him preach. The word reached his heart, and he

soon after became a convert to the Lord. After meeting, he invited me home with him, and several others invited me to preach at their houses, so that I got preaching places through all the neighbourhood, and a considerable revival of religion took place, although it had been so noted for wickedness.

Among others, a young lad about fifteen was awakened, and in a few weeks found peace; his father being a great enemy to religion, opposed him violently, and resolved to prevent his being a Methodist, and even whipped him for praying. This soon threw him into great distress, and on the borders of despair: at length he was tempted to think that he had sinned against the Holy Ghost, and thought he had cursed God. I heard of it, and went to see him; he told me his temptations, and cried out, "There I have now done it," and clapped his hand on his mouth. I told him that he had not done it, and that he would not do it for the world. His mother began to cry, and his father soon came in, and I warned him against such conduct towards his son, and he told me it was all delusion. "Who told you so?" said I; "D. P." said he, "and he is a Presbyterian, and a good man." "Tell D. P. that he is a deceived man," said I, "for this is the true work of God upon your son." The son then cried out, "The Lord is here!" The father said to me, "Benjamin, are you not a Free-mason?" I told him no, I knew nothing of Free-masonry; but I knew that this was the apparition of the Spirit of God. The father then wept, I went to prayer, and the family were all in tears; after this, the son went on joyfully.

After I left this house, I went to another of the

neighbour's, and after some conversation with them, I went to prayer; the man kneeled, but the woman continued knitting all the time of prayer. When I arose, I took her by the hand and said, "Do you pray?" and looked steadfastly at her and added, "God pity you!" This pierced her heart so, that she never rested until her soul was converted to the Lord. The whole neighbourhood seemed alarmed.

A Quaker, who one day came to hear me, asked me home with him. When I entered his house I said, "God has brought salvation to this house." At prayer in the evening, his daughter was struck with conviction, and soon after, the old man, his wife, three sons, and two daughters, were all brought to experience religion, so that we had a considerable society.

A Baptist preacher, who lived about twenty miles distant, hearing what was going on in the neighbourhood, went thither and preached the necessity of Water Baptism, and was so successful as to get six of my sheep into the water, who left us and followed him. Elated with this success, he followed me from place to place, but all in vain, for he could not turn another out of the way.

But to return to my appointments. In Manningtон, great congregations attended. The man and his wife were both awakened, and under convictions, and many others were stirred up to inquire the way to Zion. At the second place, the minister thereof attended; I felt at first a great cross to preach before him, he being a learned man, and I supposed he had come to hear me with an evil design, as appeared afterwards to be the case. However, I prayed to the Lord not to let me be confounded. After I began, my cross

was but light, and the minister who sat before me, was no more than another sinner. The power of God rested upon us, and several cried aloud, and two fell to the floor agonizing for salvation.

I tarried all night, and the minister and five or six of the heads of the Presbyterian Meeting spent the evening with me, in order to dispute and pick me to pieces if possible. The minister asked me if I was a Wesleyan; I answered, "Yes." "Then," said he, "you deny the perseverance of the saints." "God forbid," said I, "for none can be saved unless they persevere to the end." "Then," said he, "you believe the possibility of falling from grace." I answered, "Yes." He then, in a very abrupt manner, gave me the lie. But when I told him that I could prove the doctrine by the Word of God, he very passionately gave me the lie again. I quoted sundry scriptures, particularly that of David's fall, and turned to Ezek. chap. iii. verses 20 and 21, and wished him to read and explain the passage, but he would not touch the Bible. His elder said that it read as I said, and he ought to explain it. He, in a passion, said he was brought up in a college, and certainly knew; but I was a fool, and he could cut such a fellow's throat; then turned to his elder, and said, "If there were a dog's head on your shoulders, I would cut it off. Do you not know the articles of your own church? I will teach you better." I told him the curse of God was upon all such watchmen as he was, who did not warn the people against sin; that if they lived and died in sin they could not be saved; and by his doctrine souls might fall away and perish, but their blood would be found in his skirts. He replied, "I could cut such a fellow's throat: it

makes my blood boil to hear the perseverance of the saints denied." I then handed him the Bible and desired him to clear it up; but he said, "You are a fool; you know nothing at all. I was brought up at college, and will have you before your betters." He got so angry that he could say but little more. I told him if we were ambassadors for Christ, we ought to go on, hand and heart, to attack the devil in all his strong holds. And then asked the man of the house if I should preach there again; but the answer was, "No." So this place was shut against me through the influence of the minister. But glory be to God, there were doors open in Mannington, so that I was at no loss for places to preach at.

I accordingly preached at William Harvey's, where the people came out pretty generally, and the Lord wrought powerfully among them. And on my return home, I went with one of my old companions, who asked me if I would preach at his house in Wood's Town. I told him I would. Accordingly, an appointment was made, and we had a crowded house. While I was speaking, a mob of soldiers came with their guns, and bayonets fixed, and one rushed in, while the rest surrounded the door. The people fled every way, and he presented his gun and bayonet as though he would run me through; it passed close by my ear twice. If ever I preached the terrors of the law, I did it while he was threatening me in this manner, for I felt no fear of death, and soon found he could not withstand the force of truth; he gave way, and retreated to the door. They endeavoured to send him back again, but in vain, for he refused to return. However, I went on and finished my discourse, and then asked the

man of the house if I should preach there again, he said, "No, for they will pull down my house." But Dr. Harris told me I might preach in his house. In two weeks I attended at the Doctor's, and found about one hundred men under arms. When I began to preach, they all grounded their arms, and heard me in a quiet orderly manner.

About this time, the government was drafting the militia to go into the service of their country. Among others, the lot fell on me to go; but as I had a call to preach, I could not think of going out to fight. However, I had to pay a sum of money sufficient to procure another man to go in my place.

I told my wife that we must remove from that neighbourhood, for we should be ruined to stay among a set of people who, from their enmity, were determined to do me all the injury they could. Accordingly, I rented a place in Mannington, near Salem, where the people were more friendly, and not so full of the spirit of war.

Here I had many doors opened for me to preach, and a powerful work of religion took place, attended with several remarkable conversions, which I think worthy of notice. One was a woman, who, after returning home from preaching under great conviction, applied herself to prayer. And while she was about her house-work, and as she walked across the floor, with her heart lifted up to God in penitential supplication, the Lord applied these words to her, "Go in peace, and sin no more." At that instant she was brought into liberty, and cried out, "I have got the Lord! I have got the Lord!" Her children asked her what was the matter, to whom she repeated the same words. They then told her some one was

coming: she replied, "I do not care, for I have got the Lord." The man came in; but she continued to praise the Lord in such a manner, that he was struck with deep conviction.

Another instance was a Quaker woman, who went from preaching under strong conviction and such anguish of mind, that she paid no attention to her family, nor even to her sucking child. Early in the morning I was sent for. When I went she was sitting with both hands clinched fast in the hair of her head crying out, "Lord have mercy on me! Save, Lord, or I perish! I shall go to hell," &c. I told her to pray in faith, to look to Jesus and lay hold of the promises, and God would have mercy on her; but she replied, "I cannot pray;" I said, "You do pray very well; go on." I then kneeled down and prayed: three pious women who were present did likewise. One of the women said, she could not pray in English. I told her to pray in Dutch, for God understood that as well as English. The distressed woman appeared to be worse, like one going distracted. I then sang the hymn composed for one possessed of an evil spirit:—

> "King of kings, spread thy wings,
> Christ our weakness cover,
> Till the storm is over," &c.

When these last words were sung, I felt such faith, that I told them the Lord would deliver her; and said, "Let us pray." I kneeled down; in a few minutes she clasped her hands together and cried, "My Lord, my God, and my Father!" Her soul was immediately set at liberty, and she sprang up rejoicing, praising, and giving glory to God. Her husband burst into a flood of tears and said, "If my wife, who has been so good,

had to undergo such distress, what will become of me?" I exhorted him to look to God, and he would find mercy. In about six weeks after he was safely converted. One of the women present, who had been converted some time before, was now thrown into doubts, and said she feared she never was converted, because she never was wrought upon in such an extraordinary manner. I told her that was no proof, for I was not wrought upon in that manner myself, yet I knew that I was converted. God works upon his people as he in his wisdom sees best: that no one's distress could be a standard for another; so that if our sins and guilt are removed, and the power of religion is fixed in the soul, it is enough. None should doubt it because they were not brought in as they see others. This was a trick of the devil to rob her of her confidence. However, she was doubtful for three days; then the Lord blessed her with such light and comfort, that every fear and doubt were removed.

About the same time a man in the neighbourhood, under great convictions, came to see me. Upon his way he was tempted to believe that the scripture which says, "If thy right hand offend thee, cut it off and cast it from thee," must be literally obeyed. He felt for his knife to try it, but had it not with him. He told me his distress, which both surprised and rejoiced me. He had lately been a bitter enemy to religion, and had used his wife ill on account of her being religious. After some conversation, I went to pray with him; my wife and two or three of the children prayed also; but he got no relief. As he was returning on his way home, he was struck to the ground by the power of God, and never arose until his soul was set at liberty.

Another instance was a Roman Catholic, whose wife was religious. One Sunday morning he wanted her to go a visiting with him instead of going to meeting, which she refused, being determined to go to meeting. This threw him into a great passion; however, he set off alone upon his intended visit; but before he had gone far, he concluded he would return, and with malice and murder in his heart determining that she should go with him, or he would kill her. When he returned, she met him and spoke to him with such tenderness, that his rage calmed away. He concluded he would go with her to the meeting. They both came; and under preaching, the word struck him with such power, that he cried aloud under guilt and condemnation; and before all the congregation, told what had passed in the morning, and wanted to know what he should do to be saved. I explained to him the way and plan of salvation; and in a short time after he found peace, and became a steady, religious man.

A young woman came to me one day after preaching, under great distress. I asked her if she had not followed the devil's musicians—the fiddlers. She said she had danced many a time, and even all night. I told her then, to pray all night until God had pardoned her. She said she would. Accordingly she returned home under great distress, and prayed the whole night. Next morning the Lord blessed her soul.

Another young woman came to me, and asked what she should do to be saved. I pointed her to the Lord and to the promises. This was Sabbath-day, she went home with us, and I told her to stay, for so long as she prayed, so long she would be welcome. Her distress increased until

Tuesday morning. All the preceding night I heard her mourning and lamenting. At breakfast, her distress was so great that she could not eat, but retired into the woods to pray, where she continued until she found the Lord, and returned rejoicing in God her Saviour.

A school-master in the neighbourhood, who was a learned sensible man, but a very drunken and wicked one, got awakened and so far reformed, that he left off drinking to excess and other vices, for some time. But at a certain time he gave way to temptation, and was overcome by strong drink. After he got sober, his mind was tormented with great horror, and he went to a neighbour's house to tarry all night, and in the night, after the family were all in bed, he could not sleep, but lay with tormenting reflections, which increased his fears, until at length he imagined he saw two devils enter the room in order to take him away. This frightened him out of bed, and he ran up into one corner of the room, and there screamed and fought as though he was fighting and beating off the two devils. This alarmed the whole family, who arose in great confusion, and could not tell what to do. They sent for me; I went and found him in a shocking condition. I told him it was only the strength of imagination, that there were no devils there to take him away; but he still declared they were in the room; and what added to the awfulness of the scene was, that a very dark and dismal cloud arose at this time in the skies, and gave awful sensations to all who beheld it. At length a most remarkable flash of lightning came blazing from the clouds, and the streams of lightning flashed into the house, and a tremendous clap of

thunder, equal to any I ever heard, burst forth as if the place had been sinking, and the very house trembled: at that instant I felt the power of the Lord, like lightning, run through me. I instantly went to prayer, and they all fell upon their knees and were much affected, and continued in supplication during the whole night. Soon after this, all the upgrown part of the family were brought into the liberty and knowledge of the truth as it is in Jesus.

I shall here mention a circumstance, which I hope will be a warning to parents who oppose their children in religious sentiments. A young man, the only son of a professed Quaker, got awakened by hearing the Methodist preachers, and applied himself to prayer and reading the scriptures: he was likely to go on well in religion, until his father and mother, with great obstinacy and bigotry, violently opposed his going among the Methodists, as though methodism was the worst thing in the world; nothing would do but the son must be a Quaker. At length, by their violence and displeasure, he was kept from meeting, and from going amongst the Methodist friends. It had a very different effect on the poor unfortunate young man; for, instead of becoming a religious Quaker, he soon became the most profligate youth in that part. God took his father and mother into eternity. This same young man, in a few years, ran through a large estate left him by his father, and Salem jail became his habitation.

I do verily believe, that the violent opposition of his parents was the cause of his desperate courses, which brought him to poverty and shame. Oh! how careful parents and others

ought to be, not to use violence or severity with children in matters of religion and conscience: how dreadful, for those who profess religion themselves, to be guilty of it. It evidently arises from the same mistaken bigoted spirit that burnt the Protestants under Queen Mary of Britain, and hanged the Quakers in New-England: whether it be among Quakers, Methodists, Presbyterians, Churchmen, Roman Catholics, or any other denomination, it is contrary to the spirit of christianity. It is one principal objection I have to the conduct of the people called Quakers, that they are so bigoted to their own notions, forms, and mode, that they will not allow their children to attend even the most plain and religious preaching in the world, provided it is not among themselves. I have known instances of their young people being awakened under our preachers, and they have been restrained by their parents, and the heads of their meeting, to their great injury; and sometimes, I fear, to their eternal ruin.

So sacred do they hold their right in membership, although mostly obtained by birth, that, generally speaking, they appear better contented that their children should remain irreligious within the pale of their own church, than that they should become really religious among any other people. But to me it appears strange, that a people whose predecessors were so tenacious for liberty of conscience, should fall into the same error that they so loudly condemned in others; as if it were a greater crime in a Churchman or a Presbyterian to restrain a child from going to a Quaker meeting, than for a Quaker to restrain one from going to a Methodist or other religious

meeting. They cry out in the same language against others, that others did against them; so that they are become too much initiated into the same spirit of bigotry, which they have carried to so great a pitch, that they will not allow a minister of Christ, if he had as much grace as the apostle Paul, to preach in one of their meeting-houses, unless a member of their own church. But for my part, I do not believe that religion consists in either form or mode. Neither do I believe a record of our names on any church-book under heaven, will stand the test in the awful hour of accounts, unless they are recorded in the Lamb's book of life. For my part, I love real heart-religion, let me find it where I may.

The second year that I lived in the township of Mannington, about the last of December, I lost my son Benjamin. He was in the fourteenth year of his age, and had been experienced in religion from the age of seven. When death was upon him, I said, "Benny, do you know you are dying?" He asked me if I thought he was. I said, "Yes, in a little time you will stand before the eternal God." He instantly prayed as though he had been in perfect health: while he was at prayer every person in the room wept, and some cried quite loud. He then, with a loud and strong voice, exhorted the neighbours who were present, to prepare to stand before God, and turning to his brothers and sisters, he exhorted them to prepare to meet him at the right hand of God. I then called my wife to come and see her son die. She came and asked him if he had any doubt. He answered with great fervour, "No, mamma; I know that my Redeemer liveth!" He then looked at me and said, "Daddy, I shall

meet you again in paradise." He then pointed with his finger and said, "Who are those two men standing in white raiment? I long to get to them. I am going;" and that moment he died, and fell asleep in the arms of Jesus, without a sigh, a groan, or a struggle.

On this occasion God gave me resignation: though as a father, I felt the loss of my son, yet I rejoiced that God had taken him to reign with Jesus in a better world. I exhorted those who were present not to cry, for God had answered my prayer, in giving him a happy end, that his soul might be conducted by angels to paradise. I believe when he pointed with his finger and asked, who they were who were standing in white, that he then saw the angels ready to accompany him to heaven.

CHAPTER VI.

Great wonders—Swearing Jack—A Captain and Soldiers come to take him up—Visits his relations—Aunt born again—Determined to preach sanctification.

One Saturday night, I dreamed that a man came to meeting, and staid in class, and spake as I never had heard any before. Next day, James Stirling came to meeting, staid in class, and spake as much as I had heard and seen in my dream. After meeting I said to my wife, that was the very man I had seen in my dream, and the Lord would add him to his church: soon after, he was thoroughly awakened and converted to God. He yet stands fast among us, a useful and distinguished member, well known by many of our preachers and members. Various and

many are the particular instances of God's great goodness and power; but to mention them all, would swell this work too large.

The work became pretty general; we used to hold prayer-meetings two or three times a week in the evening, and often they have continued until twelve or one o'clock in the morning; sometimes we would begin preaching at eleven o'clock in the forenoon, and meeting not break up till night; many long summer days we thus spent. Sometimes we used to assemble in the woods, and under the trees; there not being room in the house for the people that attended. Often, some of them would be struck to the ground in bitter lamentations. The Lord wrought great wonders among us. It was truly a fulfilment of that scripture which says, "I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii. 41.

Some very pious men thought strange of it, and some preachers, when they visited us, could hardly bear it. They thought we carried matters too far; one of them, who was a great man of God, when he came one evening, we had one of these extraordinary times. At first he opposed it very pointedly; but afterwards, dear man, he was greatly troubled about it, and expressed great sorrow that he had opposed it. I gave it as my opinion, that we ought always to be very careful and cautious how we oppose those powerful meetings, lest, thereby, we grieve the Spirit of God, and injure souls, and thus be found fighting against God.

The alarm spread far and near. The friends sent for me to come to the New-Mills, about sixty miles distant; I got ready, and went a day's jour-

ney to a small village, and preached at night. In the morning, my horse was gone; we hunted for him, but all in vain. I wrote some advertisements and returned home.

They sent for me again, accordingly I went, and the first time I preached, God worked powerfully; we had a weeping time, and one fell to the floor; this alarmed the people, for they had never seen the like before. When meeting was over, we took him to a friend's house, and prayer was made for him till the Lord set his soul at liberty, and he rejoiced in the love of God. Word being sent to his sister, that he had found the Lord, she said, "If my brother has found the Lord, I will never rest until I find him." She locked herself up in a room, and there prayed all night. In the morning the Lord broke in on her soul with such rapture of joy that she alarmed the town, and many came to see what was the matter; she told them she had found the Lord.

Next day I preached, and the Lord poured out his Spirit among us, so that there was weeping in abundance, and one fell to the floor; many prayers being made for him, he found peace before he arose. He is a living witness to this day. I saw him not long since, and we had a precious time together.

Next day I travelled some miles, and preached in a Presbyterian meeting-house. I had a large congregation, and spoke from these words, "Ye must be born again." God attended the word with power; some wept, some groaned, and others cried aloud. I believe there were about twenty Indians present, and when I came out of the pulpit, they got all round me, asking what they should do to be saved, and tears ran in abundance:

many of the white people also wept. This was a day of God's power; from the accounts afterwards given me, twelve were converted and many awakened. One, who was a deacon in the church, found the Lord and joined our society; I have spent many precious moments with him since that day. Here I told my experience, and it proved a blessing to many souls.

One young man, who went by the name of Swearing Jack on account of his profaneness in conversation, said, "Such a man has been as bad as myself, and if he has found peace to his soul why not I?" From that very hour he began to amend his life, and soon found the Lord precious to his soul, and joined class. At quarterly meeting I heard him speak his experience, and the goodness of God to his soul; and the first words he spoke were, "Here stands Swearing Jack! but God has pardoned all my sins;" which made a deep impression on the minds of the people, and we had a precious melting time.

Next day, I preached at a place called Turnip-hill, and we had a precious season. On my way to my next appointment, I came to a small village, and stopped at a house and asked the man if they had any preaching there, he said, "No." I said, "I am a preacher, and if you will give notice, I will preach to the people;" but he replied, "They do not want preaching here," and appeared angry. I then told my experience to the man, his wife, and two young women; and the dreadful state man was in by nature: and then pointed out a Saviour. One of the young women began to weep; I was very happy, and asked the man if I might pray; he gave me leave, and I said, "Let us pray." I had no sooner begun, than they

wept aloud; after prayer he asked me if I would take dinner, and have my horse fed; I thanked him and told him I had no occasion for any, but if he would feed my horse, I would thank him: he did so, and I left them all in tears. I saw one of the young women some time afterwards, and she told me she was awakened at that time, and had since found the Lord precious to her soul, and joined class. This shows us that we ought to "Sow our seed in the morning, and in the evening withhold not our hand, for we know not which will prosper, this or that, or both alike." I went on to my appointment; here the devil was very angry: I gave it out to preach on my return, and they threatened, if I came again, to tar and feather me.

I went to Trenton, and our meeting-house being turned into a stable by the army, they gave me leave to preach in the Presbyterian meeting-house. There was a large congregation of dead professors. Next morning, on my way to the next appointment, I stopped at an uncle's that I had not seen for seventeen years. As soon as I saw the house, I felt that the Spirit of the Lord would come upon me there; and as I set my foot upon the steps of the door, the Spirit of God came on me. After asking them how they all did, I told them my experience. My uncle and aunt wept sore, and cried out, "The Lord is here!" A friend being present said, "He is come, for I feel his Spirit upon me;" which caused my aunt to wonder what this meant. The friend asked me if I would go: I said "If uncle Joseph will go with me, I will stay until evening." He said he would, so I stayed and they went with me; I preached, and we had a melting time.

Next day I went to brother S. F.'s, and preached in the evening to a crowded congregation, and God poured out his Spirit in such a manner, that one fell on the floor. A captain and some soldiers came to take me up, but the Spirit of God took the captain up in such a manner, that he returned home, crying to God for mercy. For six weeks his distress was so great that they had to watch him for fear he would make away with himself; but the Lord sent the Comforter to his soul, and filled him with joy unspeakable. I saw him some time after happy in God. We spent a precious time together, and parted in love. This meeting was a time of God's power, and many were awakened to a sense of their danger, and the people of God were happy; and for my part, I was very happy.

I went to my next appointment, and preached with power; we had a melting time. One young woman being powerfully awakened cried out, "I see Moses and Elias!" repeating it many times over. I said, "See Jesus!" She replied, "He is coming!" And clasping her arms to her body cried several times, "I have got him! I have got him!" and sprang up, shouting praises to God for her soul's deliverance. I said, "If you have got him, be sure to keep him close to your heart." "I will," said she.

There was also present a Quaker woman, the wife of a Quaker preacher's son, who resided in Pennsylvania; she had dreamed the night before, that she saw two doves, the one milk-white, and the other speckled, and that she must go to the place, and they would lead her to a spring as clear as crystal, and there she should drink her fill. Next morning, on the strength of her

dream, she took her horse and chaise, and crossed the Delaware river, and came to the house just as I was going to preach in the evening. The Lord sent the word to her heart with such power that she cried out, "I shall be dead and damned before morning!" Many prayers were sent up to God on her behalf.

This meeting continued till eleven o'clock. We then retired to bed, and in the dead of the night, she and the woman of the house came into the room where we lay, wringing her hands and crying, "I shall be dead and damned before morning!" desiring that we would get up and pray for her; we arose, and she related her dream. The woman of the house said these are the two doves. It struck me like a clap of thunder, "I am the speckled one." This caused me to search my heart. I exhorted her to pray for herself; she did so, again and again, and we did the same for her; I then exhorted her to believe on the Lord Jesus; but she still received no answer of peace to her soul. We retired to bed again; but she walked the floor the remainder of the night. I think I never saw a poor soul in deeper distress.

In the morning, after prayer, I took my farewell of the family: to her I said, "I never expect to see thee any more, until I see thee in a world of spirits;" but she replied, "Thou wilt see me again," and asked me when I would be at home; I told her, and exhorted her to be engaged with God, and he would bless her soul. The woman of the house told me, that she intended to come to my house as soon as I got home. But in two or three days she found God precious to her soul. I saw her again about

sixteen years after, and we had a precious time in conversing together on the things of God; she could then talk Canaan's language.

On Sabbath day I preached in the morning at the preaching-house, to a number of people; after meeting, my nephew asked me to dine with him, with about a dozen more. When we sat down I asked God for a blessing, and he poured out his Spirit in such a manner that the tears flowed in abundance. I exhorted them all to fly to Jesus. My soul was so happy, that I could not eat: they then said to me, "Why do you not eat?" I answered, "God has given me meat to eat that ye know not of." Upon this we had a shower of tears, and dinner was laid by. I said, "Let us pray;" and we all kneeled down at the table and I prayed: one cried out for mercy. When I arose I gave them an exhortation; and then went on to my other appointment, and preached in the Presbyterian meeting-house, to a hard hearted people.

On Monday I went to see some relations that I had not seen for many years. When I came to the ferry, and had paid my passage, I met my uncle and aunt, whom I shook hands with; and she said, "Benjamin, I have had not rest since I saw your face, but am like Noah's dove out of the ark."

We all went together to another of my aunt's; whom I informed, that if she would give notice to her neighbours, I would preach to them. Accordingly, she sent her boys round the neighbourhood, and we had a large congregation. After preaching, some of my relations tarried, to whom I related the works of God which I had seen in many places, and also my conviction and

conversion, and asked them if they had ever found such a change in their hearts. They said, "No." We had a weeping time all the evening; my aunt that was awakened, often withdrew from us; and they said to her, "What is the matter; are you sick?" I desired them to let her alone; about twelve o'clock we went to bed, but sleep departed from me, and I prayed for her all night; and in the morning when I arose, my uncle and aunt were not up; but when they came out of the room I saw an alteration in her face, and wanted to get at her heart, and therefore said, "The darkest time of the night was just before day;" they replied, "Yes." "Just so," said I, "it is with the soul; the devils seem ready to take it away just before its conversion." "This," said she, "was the case with me; I prayed in an agony all night, expecting to be in hell before morning, and did sweat to that degree, that I believe I had not a dry thread on me. I besought the Lord, that if he would not hear *me*, that he would hear *your* prayers for me. I saw your prayers before the Father and the Son in my behalf, and I felt my burthen removed, and such joy in my heart, that I was as one illuminated with the love of God in my soul; I clasped my husband in my arms for joy, and told him what great things God had done for my soul; and I now feel the same power." They all wept, and I said, "This is the religion of Jesus."

I took my leave of them, and went to see an aunt that was a Quaker: after some conversation, I told my experience, and asked if I should go to prayer; she replied, "Thee may;" I did so, and we had a melting time; even the little children wept. I left them all in tears, and went

with my uncle and aunt to the ferry; and told them to go on Thursday and join the class, and so we parted. I went to Trenton, and told brother Cotts what the Lord had done, and advised him to go and meet the class: he did so; my uncle and aunt were there. After class, she desired the Lord to shew her what to do; and as they were riding home, the night being very dark, a glorious light shone all round the waggon, so that she said she could see to pick up a pin. She then asked them if they saw the light, they said they did see it. "Now," said she, "I will join the class;" and so she did, and became a worthy member, and remains so to this day.

I went to my next appointment, where they had threatened to tar and feather me. Some advised me to go another way; but when I had arrived at the place, I found a large congregation assembled, to whom I preached, and God attended the word with power; many shed tears in abundance. One young woman stood by the fire and leaned her head against the mantel-piece, and wept to that degree that the tears dropped on the hearth until they made a small puddle. When I came to my application, I told them I came to seek a bride for my Master, and added, "If you will deal kindly with him, tell me." Upon which, the young woman pressed through the crowd to me and said, "I will go with all my heart." I applied all the promises that I was able, and told her that He would receive her.

As I was about to depart, two young men came to me; one took hold of my leg, the other held my horse by the neck and said, "Will you go?" I sat on my horse for some time exhorting them to persevere, and the Lord would bless

them: many more stood weeping: so we parted, and I went to the New-Mills. Here the people came out by hundreds, to whom I preached my farewell sermon. I returned home, and by Thursday night a letter was sent informing me sixteen were justified, and two sanctified. The reading of this letter filled my soul with love, and I was determined to preach sanctification more than ever.

CHAPTER VII.

Sheep stolen—Persecutor stopped—Power of God—Preaches on the words of the Devil—Many struck down—Remarkable experience.

I received a letter from a Presbyterian in Deerfield, informing me that his house and heart were open to receive me, that they had sinners in Deerfield, adding, "When you read these lines, look upon it as a call from God." I accordingly wrote to him to make an appointment for me on the Sunday following. I attended and found a large congregation, to whom I preached, and some few wept. I attended again that day two weeks, and we had a melting time. I then made an appointment for the Travelling Preacher. This, and several other places in the neighbourhood, were taken into the circuit. The Lord began to work in a powerful manner, and we soon had two classes; then the devil roared horribly; but God worked powerfully: many of the Presbyterians joined society, some of whom were had up before the Presbyterian church, but all to no purpose; they stood fast, and the Lord blessed the word, and sent it with power to many hearts.

Many fell under the mighty power of God like dead men, being alarmed of their danger. We appointed a watch-night; this brought so many to see what it meant, that the house could not contain the people. One of our preachers preached, and then an exhortation was given: the Lord poured out his Spirit in such a manner, that the slain lay all over the house; many others were prevented from falling by the crowd, which stood so close that they supported one another. We continued till about twelve o'clock, and some stayed all night, and in the morning others came: several found peace, and many cried to God for mercy: it was a powerful time to many souls.

Here my antagonist, the Baptist preacher, who afterwards turned universalist and then deist, came again and preached the necessity of water-baptism. He stole away nine of our sheep, and ran them into a mill-pond. This made a division amongst the people, but the work of the Lord went on, and in less than two years, those that joined him, were all fallen from grace except two. "But," said he, "once in grace, always in grace; and God could as soon fall as one of you." However, he soon showed his cloven foot, by turning his back on the church and cause of God; and preached up the doctrine the devil did to Eve, "Thou shalt not surely die;" that there was no hell, or place of future punishment. His conduct corresponded with his doctrine, and they were left without a teacher.

The next meeting we had here, one was sanctified and two were justified; at another, we had the shout of a king in the camp of Israel.

I went to a quarterly-meeting at Morris-River, and we had a powerful time; the slain lay all

through the house and all round it, and in the woods, crying to God for mercy, and others praising God for the deliverance of their souls. At this time there came up the river a look-out boat; the crew landed and came to the meeting; one of them stood by a woman that lay on the ground crying to God for mercy, and said to her, "Why do you not cry louder?" she immediately began to pray for him, and the power of the Lord struck him to the ground, and he lay and cried for mercy louder than the woman. This meeting continued from eleven o'clock in the forenoon till night. How many were converted or sanctified, is to me unknown. Next day I preached at brother Goff's and had a precious time.

I went to my next appointment and preached from these words, "Who hath believed our report, and to whom is the arm of the Lord revealed?" One woman said, that God had converted her soul. The Lord attended the word with power, and many were melted into tears; one drunken man made some noise, but a magistrate ordered him to behave himself, and we had a peaceable waiting before the Lord.

At my next appointment, the Lord made bare his arm of almighty power in such a manner that many fell to the floor: their cries were very great, the sinners sprang to the doors and windows, and fell one over another in getting out; five jumped out at the window; and one woman went close by me and cried out, "You are a devil!" A young man cried out, "Command the peace!" But the magistrate answered, "It is the power of God." Another, with tears in his eyes, entreated the people to hold their peace, to which

an old woman replied, "They cannot hold their peace, unless you cut out their tongues." Glory to God, this day will never be forgotten, either in time or eternity! I was as happy as I could contain.

Brother Creasy told me that we should have nobody out next day; but I replied, that we should have the more; and so it was, for we had a crowded congregation, and some cried out under the word. Here I was warmly attacked by a Baptist; but glory to God, the scriptures were opened to my mind, and he could not withstand the power of truth.

Next day I preached at Mr. Wolsey's and had a melting time, and many were much wrought upon. I told the people they had often heard preaching from the word of the Lord; but tomorrow, tell your neighbours, I will preach from the words of the devil. That night sleep departed from me, and my mind was like a troubled sea. What can you raise from the words of the devil? was constantly uppermost in my mind. At length I concluded I would take another text. But on a second reflection I found this would not answer, as I should be called a liar, and cause the truth to be evil spoken of. Thus I spent the night in a very restless manner. In the morning, on my way to the place appointed, I found the road crowded with people; when I arrived at the place, I retired into the woods and besought the Lord to discover some way to me, that I might deliver his word, if consistent to his will, from the text I proposed. I then returned in heaviness to the house, where I found a great crowd, both within and without. I took my stand, gave out my hymn, sang, and prayed; and, according

to my promise, gave out my text: "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Matt. iv. 8, 9. Such a light broke in on my soul, on giving out the text, that I was enabled to preach with great liberty: many were cut to the heart, and wept all through the house.

Next day I went to my appointment at N. C.'s; soon after I began, a house caught fire about thirty yards distant and was burnt, which broke up our meeting.

I went to Mr. Smith's on Tuckehoe River, and preached; and the Lord attended the word with power. One fell to the floor: I then asked the people what they thought of it, and if they did not think it was of the devil. "If it is," said I, "when she comes to, she will curse and swear; but if it is of God, she will praise him; therefore, stand still and see the salvation of the Lord." The people stood amazed, while she lay struggling on the floor for life. When she came to, she praised the Lord with a loud voice, and every power of her soul, declaring that God had sanctified her soul.

I then met the society, and I impressed sanctification on them. God struck a woman to the floor, who had been fifteen years a professor of justification, and after some time she rose and declared that God had sanctified her soul. I exhorted all round her to claim the promise, and while she was speaking, God struck six or seven to the floor. I then opened the doors and windows, and desired the wicked to come and see th

mighty power of God for themselves; and added, "If you will not believe this, you would not believe if God Almighty were to speak to you, as he did to Moses, in a flame of fire;" and before the meeting was over, six or seven professed sanctification of soul; among whom was the wife of J. Brick, Esq. who had been justified only eight days before.

Next morning I went to 'Squire Champion's, and preached with great liberty. The meeting began at eleven o'clock in the morning, and lasted until about midnight; before it was over, seven found peace with God and joined society. Here I was as happy in my own soul as I could wish either to live or die.

Next day I preached at brother Hew's, to a precious loving people; and as soon as I had kneeled down, before I had uttered one sentence, they all cried out, "Amen." After preaching, in class, I endeavoured to teach them the meaning and nature of the term—Amen.

At my next appointment, I preached with great liberty from these words, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 8, 9. Many wept much. A Baptist being present, who had been a great enemy to religion, when I had done, I asked him what he thought of what he had heard, and whether it was not the truth as it was in Jesus. He replied it was, and exhorted the people to believe it.

Next day I went to my appointment at Wire Town; but a woman being dead close at hand, I was requested to preach her funeral sermon.

While I was speaking, I observed to my hearers, that the darkest time in the night was just before the dawn of the day; and that this was the case with a soul groaning for redemption in Christ; for just as they saw themselves on the brink of eternal damnation, destitute of every power to extricate themselves, the Sun of Righteousness, the Lord of Life and Glory, broke in on their souls, and set them at perfect liberty.

Up rose a Baptist woman and said, that she had come twenty miles through the snow to hear me; and then related her experience to the following purport:—"I was standing on the hearth with my husband and two children, and thought the hearth opened before me, and I saw hell, from beneath, opened, and devils ready to receive me. I then started and ran into the room and threw myself on the floor, and cried mightily to God to have mercy on my soul. Meanwhile my husband went after the cattle, and I continued in prayer until the house was filled with the glory of God, brighter than the sun at noonday. I then arose and sat on the foot of the bed, wishing for my husband to return. After a while he came; I ran out to meet him, and clasped him round the neck, and told him what God had done for my soul. The power of the Lord came upon me again as it had done in the house, and I cried out in such a manner, that it frightened my husband and the cattle, so that the cattle ran off again, and my husband went away also. I went to the house happy in God. And our people (meaning the Baptists) say it is only a delusion of the devil, for God did not come to people in such a manner now-a-days." Then asked me what I thought of it. "For I feel," said she, "that same

power on me now." I told her it was the work of God, a change of heart; and that if ever the Lord had converted my soul, he had converted hers. She immediately laid hold of faith, and was instantly delivered from that anxiety and despair that had attended her mind. She rode next day, with one of our friends, to a place called Goodluck, where I preached from these words, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v. 14), with great liberty, and the power of God attended the word.

CHAPTER VIII.

The drink of water—Two witnesses raised up—The mighty power of God—Happy deaths—Shout.

NEXT day I rode with one of our friends about twelve miles through a north-east storm of hail, to 'Squire Akins's, on Tom's river. When we arrived there, we were both wet and cold. After drying myself a little, I gave an exhortation to the few present, and tarried all night.

In the morning I went to my appointment, had an attentive congregation, and the Lord attended the word with power. A Frenchman fell to the floor, and never arose until the Lord converted his soul. Here we had a happy time.

Next day I went to my appointment at the house of a Baptist. Here a dispute arose with the man, concerning a piece published by one of our preachers on Baptism, which gave him great umbrage, and he objected to my preaching in his house. I remained perfectly composed and easy, whether I preached or not. Brother Stirling,

who had met me here, reasoned the case with him, until he gave his consent. I then went to my stand, gave out my hymn, sang and prayed, took my text, and began to preach, and the Lord's mighty power attended the word. The people wept all through the house, and the man of the house trembled like Belshazzar. After I had done, I asked if there was any person there that would open his house for preaching. A man present answered that we might preach at his house, which was just across the way: accordingly I appointed meeting that day fortnight. The man of the house that objected to my preaching in his house, afterwards desired that I would preach in it again in the evening: I told him that as the people were chiefly gone, it would answer but little purpose to make another appointment; but he said he would send and give information to his neighbours; he did so, and I preached to them, and hope that all the seed will not fall to the ground.

Next morning, I went to my appointment at Mr. W.'s. I retired in secret, and the power of the Lord came upon me in such a manner, that I lost the use of my body, and cried out in such a manner that I alarmed the people, who had never seen the like before. When I recovered a little, I went and preached to them, and we had a precious time. Here I met with an old Israelite, we spent some precious time together. The night before I came he was in soul-distress, and experienced a deliverance. He and four of his family were happy in God.

I set out for quarterly-meeting, and on my way I stopped to get my horse shod, and went to a house where I found an old woman spinning,

and asked her for a drink of water, she gave it me; I said to her, you have given me drink to refresh my body, I will strive to give you the waters of life, by persuading you to make application to Jesus. After telling her the terrors of the law, and the promises of the gospel, I asked leave to pray, which she granted. Three years after, as I was on my way to a quarterly-meeting, I met with about twenty persons who were on their way to the same meeting. As soon as they saw me, a woman from amongst them ran to me and said, "How do you do my father?" I asked her how she came to know me, she answered, "I will soon convince you I have cause to know you: do you not remember asking me for a drink of water, and that you set before me the plan of salvation, and went to prayer with me? You had not been gone half an hour, before I expected to be in hell every moment; I cried to God mightily, without any intermission, until he set my soul at liberty; therefore I call you my spiritual father."

At quarterly-meeting we opened our love-feast with prayer, and the Lord made bare his arm; some fell to the floor, others ran away. Such a time they never had before. I. W. exhorted the mourners very powerfully, being himself converted the night before. The old lady, his mother, was very happy. When I was about to go, she put two dollars into my hand. This was the first that ever I had received as a preacher; but he that was mindful of the young ravens was mindful of me. I had always travelled at my own charge before. When I received this, I had but fifteen-pence in my pocket, and was above two hundred miles from home.

I went to an appointment in a Baptist Settle-

ment, and preached with great liberty; two fell and never ceased crying to God for mercy, until he set their souls at liberty; many were much afflicted, and some deeply awakened. There was an old Baptist, Mr. Bray, that asked me home with him, and as I went he desired to stop at a house to go to prayer; here we found several persons deeply awakened who had been at meeting. After prayer I gave them an exhortation, and then went on with my friend, where, to my great surprise, I found about forty persons assembled. The old man being fond of poetry, began with hymns and psalms, &c. I sat silent while he went on for some time. When he had done, I began to relate the wonderful work of God that I had seen through the land: souls converted, souls sanctified, drunkards become sober men, &c. One of the young men present said, "It beats all the preaching I ever heard of since I was born, and if there is such a God as you speak of, I am determined to find him before morning." I then exhorted him with all my power, applying the promises, and told him if he sought he should surely find; he went home and retired to his barn, and there continued all night in prayer; sometimes on his knees and sometimes on his face. Next morning about an hour by sun, the Sun of Righteousness broke in and spake peace to his soul. "Now," said he, "are these the people we used to call deceivers, and false teachers? O that God would convert another soul, that there might be two witnesses for Jesus to-day, that out of the mouths of two witnesses every word might be established."

As he was on his way to meeting, he met with nine or ten others. Just as they turned the cor-

ner of the house to go in, a young man fell to the ground, and never ceased crying to God, until he spake peace to his soul. They then came into the house, and the first one began to exhort the people, bathed in tears, telling them that they had called these people Antichristians, but that he knew they were servants of the living God; exhorting them to believe. After him arose the other who had just found peace at the door, and began to tell what God had done for his soul, exhorting them likewise to believe, while tears flowed from many eyes. I then arose, gave out a hymn, sang, and prayed; but having taken such cold the overnight, that instead of preaching I could only whisper to them.

Next morning I went to my appointment, but my cold had so increased that I was unable to preach, and only whispered them an exhortation. Next day I went to brother Fidler's, and preached in the evening; we had a precious time with the little society. A few days after I rode to Trenton. I began to preach at candle light, to a large congregation, which caused the devil to roar. While I was on my second head, his children in the street cried, "Fire! Fire!" This alarmed the people, and they ran off instantly through the town, in search of the fire but found none. When the tumult was over, I was requested to return and preach again, but I sent the people word that I should preach no more that night.

Next morning I set out for quarterly-meeting at New-Mills. After our meeting had been opened and several exhortations given, brother C. Cotts went to prayer, several fell to the floor, many were affected, and we had a powerful time of it.

After meeting, brother J. S. and several others went with me to I. B.'s, where we tarried all night. Here we found a woman in distress of soul; after prayer we retired to bed. In the morning Brother S. went to prayer, and after him myself; the distressed woman lay as in the agonies of death near an hour. When she arose she went into her room to prayer, and soon after returned and professed faith in Christ. She and her husband went with us to brother H.'s, where about forty persons had assembled to wait for us, in order to have prayer before we parted.

As soon as I entered the house, a woman entreated me to pray for her, and added, "I am going to hell, I have no God." I exhorted her and all present, setting before them the curses of God's law against sin, and likewise I applied the promises of the gospel to the penitent; then a young woman came to me and said, "Father Abbott pray to God to give me a clean heart." I replied, "God shall give you one this moment." How I came to use the word *shall*, I know not; but she dropped at that instant into my arms as one dead. I then claimed the promises and cried to God, exhorting them all to look to God for clean hearts, and he would do great things for them; at which, about twenty more fell to the floor. When the young woman came too, she declared that God had sanctified her soul. I saw her many years after, and her life and conversation adorned the gospel. Prayer was kept up, without intermission, for the space of three hours. Eight souls professed sanctification, and three Indian women justification, in Christ Jesus. Of a truth God is no respecter of persons, but in every nation he that feareth God and worketh

righteousness, shall be accepted of him. Of this we had a manifest instance, while we beheld the mighty power of God, and the slain lying through the house like dead men.

My next appointment was that evening at early candle light, about forty miles distant, and it was eleven o'clock before we were ready to start. We stopped at Morestown and refreshed ourselves, then pushed on to J. C.'s, on Mantua-Creek; being rather late they had begun to sing before we arrived. I preached unto the people, and we had a melting time.

After meeting, in family worship, two or three went to prayer, the mighty power of God struck a young woman to the floor, her screams and screeches were such that my pen is not able to describe. She rolled from place to place on the floor like one of the damned in torment. Her mother ran to take her away: when I saw it I desired her father not to suffer her to be removed; her mother then retired to her room and left us. Prayer was kept up all night without intermission. She continued her cries until sun about one hour high, by which time the house was filled with neighbours, and the Lord spake peace to her soul.

A young man came in; brother F. S. took him by the hand and said, "Brother C. had a daughter converted this morning, and she wants to speak with you." He led him to her, she took him by the hand and began to exhort him with tears: he began to tremble and scream in an awful manner, and in about two or three days found peace. There came in also an elderly man, and brother F. S. took him to her in like manner, and she began to warn and exhort him,

while he trembled, and the tears flowed in abundance. She then said God had called her to go from house to house and warn her neighbours to flee from the wrath to come. Several of our friends tarried and went with her for three days; but we returned home, from which I had been absent about six weeks.

Soon after, I removed to Lower-Penn's-Neck with my family, where I found a set of as hardened sinners as were out of hell. I preached again and again, but all to no purpose. Brother Pedicord and Brother Metcalf came to my house, and I told them I was almost discouraged. When they heard it, they were so distressed that they could not eat breakfast, but retired to their room, where they remained until about one or two o'clock. When they came down stairs, Brother P. said, "Father Abbott do not be discouraged, these people will yet hunger and thirst after the word of God," and appeared cheerful. In the evening he preached to the neighbours, and the next day they went on their circuits.

I went to B. Wetherby's, at Quenton's-Bridge, near Salem, where I frequently preached. Here we soon raised a class, among whom were brother H. Ffirth, John M'Claskey, and others, who became useful and worthy members of the church.

One day as I was preaching, I. Holliday of Lower-Penn's-Neck stopped to hear, and the word reached his heart. After sermon he asked me if I would come and preach at his house. I asked him if I should give it out for the circuit preacher; he said "Yes." I did so, and after bidding the family farewell, an officer of the army being present, I took him by the hand and said, "God out of Christ is a consuming fire, farewell!"

and so we parted. God pursued him from the very door, and gave him no rest. Before twelve o'clock that night, he was out of bed on the floor at prayer. In about two months his soul was set at liberty, and he is a member of our church to the present period.

The day appointed at Mr. Holliday's, the travelling preacher came, and a great concourse attended, to whom he preached. Some seemed awakened, some disputed, and some were in great consternation. When he concluded, he asked if he should give out preaching there again; Mr. H. replied he might. At the time appointed, abundance of people attended, to whom brother Ivy preached with much power, being full of faith and the Holy Ghost. Many of the people wept, and it was a good season. By this time there were many doors open. One cried "Preach at my house," another "Preach at my house," &c.

The next appointment was made at J. D.'s for Brother Dudley. He came and preached with power. After meeting, I told them that that day week I should declare to them, "Even the mystery which hath been hid from ages and generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily." Col. i. 26—29. The people concluded that I was going to prophesy, and would tell how the war would terminate. This brought abundance to-

gether. I preached, and God attended the word with power. I had not spoken long, before a professing Quaker said it was a mystery to him. But before I concluded, himself, his wife, son, and daughter, were all struck under conviction, and never rested till they all found rest to their souls, and joined society. About six months after, the son died in a triumph of faith. The father was taken ill at the funeral, and never went out of his house again until carried to his grave. He departed this life praising God in a transport of joy.

By this time, there was a general alarm spread through the neighbourhood. We had prayer-meetings two or three times a week, and at almost every meeting some were either convinced or converted. One old woman, to whose soul the Lord had spoken peace, clapped her hands, and began to praise the creature instead of the Creator; I stepped up to her, and said, "I have done nothing for you; if there be any good, it is the Lord that has done it, and therefore praise God." "O," said she, "but you are a dear good creature for all." I turned away, and went among the people. At this meeting we had the shout and power of Israel's God in the camp. Prayer was kept up until near midnight.

CHAPTER IX.

Happy death—Harvest—Prayer the Seventh Time—Work increases—Woe to Backsliders.

NEXT morning a man came to my house to know what he must do to be saved. I applied the promises of the gospel, and then went to

prayer; and after me my wife, and then my daughter Martha prayed. And while supplicating the throne of grace on his behalf, the Lord in his infinite goodness, spake peace to his soul, and we were all made partakers of the blessing. He joined society, lived several years, and died clapping his hands and shouting, "Glory to God! I am going home!" That moment his hands ceased clapping he died, and never was perceived to breath again.

We had now about twenty-two or three in society; but persecution soon arose, and the devil stirred up one J. N. a professor of religion among the Presbyterians, who at first appeared very friendly, and was active in bringing us into the neighbourhood; but soon after he became an instrument in the hands of the devil to oppose and lay waste the truth, and did much hurt to the cause of God, and all under the cloak of religion. He went among our young converts and told them that God had revealed it to him, that the spirit which they professed to receive at their conversions was of the devil, and not the Spirit of Christ. But glory to God, it was not in the power of men or devils to extinguish the divine flame; although they cast a cloud on many minds, and turned some out of the way.

The height of my harvest being on our meeting-day, when meeting time came I told my reapers that they must all go to meeting, and that I would pay them their wages as though they were at work. We all went, and God wrought powerfully; several fell to the floor, and two found peace. It was a great day to many. After meeting we returned to our work again.

I continued for about two months to preach

under the trees, as the house would not contain the people. We seldom had a meeting during that period, but what some were either convinced, converted, or sanctified.

I now thought it might be expedient to make an attempt towards building a meeting-house. A subscription was drawn for that purpose; but not being able to obtain a suitable piece of ground to build on, as those who had such refused to sell, it fell through for nearly four years, and we continued our meetings as before.

One day while I was speaking, the power of the Lord laid hold on a Quaker woman, and as she was about to escape, she fell on her hands and knees. Some of her friends helped her up, got her into a waggon, and carried her off. I was afterwards informed that it took them two weeks to kill her convictions. The work of the Lord went on among the people, and I continued to impress the necessity of sanctification upon believers.

We had at that time twelve children who were converted to God. One of our sisters got deeply convinced that she must be holy in heart; and one night the Spirit of God came upon her, so that she arose out of her bed, went on her knees, and prayed to God to give her a clean heart, and to sanctify her nature. Her mother ran and caught her about the neck and told her to go to bed, for there was no occasion for so much ado about religion. She went to bed, but without the blessing; though her distress was so great that she could not rest. Soon she was upon the floor again, crying earnestly to God; her mother hauled her on the bed again: she then rose again, and entreated her mother to let her alone, and

she then forbore. While she continued wrestling with God for the blessing, the power of the Lord came upon her, so that she lost the use of her bodily powers for some time. When she came to again, she knew that God had sanctified her soul. It is about fifteen years since she received this inestimable blessing, and from that time to this, her life and conduct has adorned the gospel. Next evening, at class meeting, she came and rehearsed the matter, and told us that God had sanctified her soul. This gave a fresh spring to many. A few days after, one of our sisters was engaged with God for a clean heart; she went five times on her knees to prayer, and then concluded that she was going to die. "O," said she, "that Daddy Abbott was here to see me die!" Then she went to prayer again, but still grew worse. She went to the door to call some near neighbours, but could not utter one word. She then shut the door and went to prayer the seventh time, and the power of the Lord came wonderfully upon her, and she fell to the floor as one dead. When she came to, she knew that God had sanctified her soul. She then arose, and at that instant I came in at the door, and she cried out, "Daddy Abbott, God has given me a clean heart." At that moment God sealed it so to my heart, that I cried out and could not forbear. We rejoiced together in a glorious hope of immortality. This alarmed several, and set them all on fire for sanctification.

The next meeting day, in time of preaching, we had a powerful time, and a number fell to the floor: one man attempted to run off, but God laid him down at the door. A woman made the same attempt, but the Spirit of the eternal God

arrested her, and she fell back into the house just as she was going out at the door. After preaching, we had a blessed time in class; while claiming the promises, several were soon down, both on the right and left. Some found peace, and others professed sanctification.

One very wicked woman was arrested by the mighty power of God, and scrambled out at the door and laid hold of a cheese press to prevent herself from falling. After a while she set off for home, and when about half-way she began to conclude that it was only a fright, occasioned by seeing others so agitated. As she was passing through a skirt of wood, she was again arrested by the Spirit of God, which convinced her of omnipotent power; and, trembling, she went home and threw herself on the bed, and there lost the usual power of her body and limbs, and shook to that degree, that the bed on which she lay trembled under her. The alarm ran through the neighbourhood with as great surprise as if one had been murdered.

In the evening I went to see her, where I found about forty neighbours assembled to see what was the matter. She then lay shaking as heretofore in a very strange manner. I then exhorted the people, and told them that this was the wonderful work of God, and that if they would not believe it, they would not believe if God Almighty was to stand by them, as he stood by Moses, in a flame of fire. The people looked as if they were under sentence of death, while an awful terror was stamped on every face. She then broke out in exhortation, exhorting them all not to live as she had done. "You see," she said, "what sin has brought me to." She spake

near one hour, and many wept under her exhortation. Whenever an opportunity offered, I threw in a word for Jesus. She continued in this strange posture two days and nights, and then the Lord gave her strength to get out of bed. But as yet she had not found peace. In the evening of the third day, she came to my house to family duty, and the Lord set her soul at liberty. She returned home, rejoicing in God her Saviour, joined society, and continued a faithful member about six months. Her case afterwards was singular. A dispute between her husband and one of our members being left to arbitrators, was decided against him. This gave her such umbrage, that she came no more to meeting. Soon she returned to her old practices again, and became a two-fold worse child of hell, than at the beginning; cursing, swearing, and blaspheming, in a most horrid manner.

In about eighteen months after, God sent the grim monster death to arrest her. In her sickness she sent for me. I went and exhorted her to try to turn to God, but she said she could not see how God could have mercy on her, as she had sinned so grievously against such light and knowledge. There being several backsliders present, she exhorted them to turn to God before it was eternally too late. I endeavoured to apply all the promises for backsliders from Genesis to Revelations, but without faith. I then called the people together and went to payer; but it seemed as if my mouth was stopped, and my prayers were without access. I arose from prayer and exhorted her to try to pray. But she replied, "I have no heart or power to pray." "But," said I, "keep begging of God to give you a heart

to pray; for the spirit of prayer is the gift of God, and you have your senses, and who knows what God may do for you." So I bid her farewell, and went home. They sent for me again; but I told the messenger that my temporal affairs were in such a situation that I could not then go. In the afternoon, her son came for me again. I told him I could not well go. "Oh! do go," said he, and burst into a flood of tears, "for she frightens us so, that we are afraid to stay in the house." I told him to go by the house and ask my daughter Rebecca (intending to go myself in the evening); he did so, and she went. She found a number of the neighbours gathered, expecting the woman was dying. When she went in, the sick woman was pointing with her hand, saying to the by-standers, "Do you not see the devils there ready to seize my soul and drag it to hell?" Some of them said, "There are no devils here,—she is out of her senses." "But," she replied, "I have my senses as well as ever I had in my life." She then cried out, "I am in hell! I am in hell! I am in hell!" But said they, "You are not in hell, you are out of your senses." She replied, "I am not out of my senses; but I feel as much of the torturing torments of the damned as a mortal can feel in the body!" Her flesh rotted on her bones, and fell from one of her sides so that her entrails might be seen. In this awful, terrible situation, she left this stage of action. Alas! alas! Woe to backsliders! surely if there be one place of greater punishment than another among the torments of the damned, that will be their portion. That God may alarm their guilty fears before iniquity prove their eternal ruin, and their souls are centered among devils and damned ghosts, is the desire of my soul.

CHAPTER X.

Builds a Meeting-House—Visits Pensylvania—Swearing Constable—Great Work among the Germans.

I HAD often urged on the people the necessity of building a meeting-house, for the space of about four years, in Lower-Penn's-Neck, during which period we had frequently held our meetings under the trees, when the weather admitted. One day, meeting with a carpenter, I agreed with him to build one. He came at the time appointed. I told him we had got no timber for the building, and therefore I must go a begging. Accordingly we set out and went to a neighbour, and told him we were going to build a house for God, and asked him what he would give us towards it; he answered, two sticks of timber for sills. We then went to the widow M'C.'s, a professing Quaker, and she gave us two more, and sent her team to haul them to the place. We then went to Mr. William Philpot, and he gave us sufficient for the house, though not even a professor with us: may the Lord reward him accordingly. I then went among our friends, and told them that they must come and help to get the timber. They did so, and we began on Tuesday morning, and by Friday night we had all the timber at the place. Brother Henry Ffirth, a steward of the circuit, and myself, were appointed managers to carry on the building. The Friday week following, we raised our house, and in the afternoon preached on the foundation. In six weeks the carpenter had done his work, and I begged the money and paid him. This proved a great blessing to the neighbourhood, the greater part of which became

methodized, and many were moralized and christianized, while the enemies of truth daily lost ground, and bigotry gradually declined.

I had been for some time pressed in spirit to visit Pennsylvania, and in the love and fear of God, I set out with my life in my hand, it being a time when the war was raging through our land. I crossed the Delaware at Newcastle, and that night at early candle-light, I preached at R. F's. to a pack of ruffians, assembled in order to mob me, and one stood with a bottle of rum in his hand, swearing he would throw it at my head; but Mr. F. stood in the door and prevented him. If ever I preached the terrors of the law, I did it then—hoping some good seed might be sown in some hearts.

I went next day to J. S.'s and preached in the evening to a small but attentive congregation. Here some souls appeared very happy. In time of my last prayer, a woman fell to the floor, and cried mightily unto God for a clean heart, and after some time lay as one dead; but when she came to, she said God had given her a clean heart, and cried out, "O that I could go to my Jesus! O that I could die!" This was her language for the space of three hours, without rising from the floor. I then told her she should not die, that God had something for her to do, and that she could not die when she would. She then said, "O Daddy Abbott, how can I live?" repeating it over and over again. I went to bed and left her. She continued all night in prayer.

I went to J. H's; here I preached chiefly to Baptists (there were two or three sheep here, but they were afraid to hold up their heads); as soon as I had concluded, I was attacked by several of

them. I told them that if God had fore-ordained such a certain number for salvation, and pre-ordained the remainder for damnation, it was in vain to attempt to persuade me to renounce my principles, for let me do what I would, I was certainly as well off as they were, and laid before them the absurdity of such antiscriptural doctrines, and so we parted.

Next day I preached at brother H.'s to a large congregation. Here God attended the word with power, many poor sinners were cut to the heart, and some cried aloud for mercy. After preaching, a dear old woman came and said, "This is the gospel trump! I heard it sounded by Mr. Whitfield twenty-five years ago; it is the same: I know it." I spent a precious evening with the old lady and her husband, conversing on the things of God. In the morning I went to my appointment, and preached to about ten hard-hearted sinners.

Next day I set out for my appointment, but being a stranger I stopped at a house to inquire the way, and the man told me he was just going to that place, for there was to be a Methodist preacher there that day; and "Our preacher," said he, "is to be there to trap him in his discourse, and if you will wait a few minutes, until a neighbour of mine comes, I will go with you." In a few minutes the man came, who it seems was a constable. So we set off, and they soon fell into conversation about the preacher, having no idea of my being the man, as I never wore black or any kind of garb that indicated my being a preacher, I rode unsuspected.

The constable being a very profane man, he swore by all the gods he had, good and bad, that

he would lose his right arm from his body, if the Methodist preacher did not go to jail that day. This was the theme of their discourse. My mind was greatly exercised on the occasion, and what added, as it were, double weight, I was a stranger in a strange place, where I knew no one. When we arrived at the place appointed, I saw about two hundred horses hitched. I also hitched mine, and retired into the woods, where I prayed and covenanted with God on my knees that if he stood by me I would be more for him, through grace, than ever I had been. I then arose and went to my horse, with a perfect resignation to the will of God, whether to death or to jail. I took my saddle bags and went to the house. The man took me into a private room and desired I would preach in favour of the war, as I was in a Presbyterian Settlement. I replied, I should preach as God should direct me. He appeared very uneasy and left me, and just before preaching he came in again, and renewed his request that I should preach up for war. I replied as before, and then followed him out among the people, where he made proclamation as follows: "Gentlemen, this house is my own, and no gentleman shall be interrupted in my house in time of his discourse, but after he has done you may do as you please."

Thank God, said I softly, that I have liberty once more to warn sinners before I die. I then took my stand, and the house was much crowded, some hundreds were about the door. I stood about two or three feet from the constable, who had sworn so bitterly; when he saw that I was the man that he had so abused on the way, with so many threats and oaths, his countenance fell

and he turned pale. I gave out an hymn, but no one offered to sing, I sung four lines and then kneeled down and prayed. When I arose, I preached with great liberty. I felt such power from God rest upon me, that I was above the fear of either men or devils, not regarding whether death or jail should be my lot. Looking forward I saw a decent looking man trembling, and tears flowed in abundance, which I soon discovered was the case with many others.

After preaching, I told them I expected they wanted to know by what authority I came into that country to preach. I then told them my conviction and conversion,—the place of my nativity, and place of residence; also my call to the ministry, and that seven years I had laboured in God's vineyard; that I spent my own money, and found and wore my own clothes; and that it was the love that I had for their precious souls, for whom Christ died, that had induced me to come among them at the risk of my life; and then exhorted them to fly to Jesus, the ark of safety; that all things were ready; to seek and they should find; to knock and it should be opened unto them. By this time the people were generally melted into tears. I then concluded, and told them on that day two weeks they might expect preaching again.

I mounted my horse, and set out with a friendly Quaker for a pilot. We had not rode above fifty yards, when I heard one halloing after us. I looked back, and saw about fifty running after us. I then concluded that to jail I must go. We stopped, and when they came up, "I crave your name," said one; I told him, and so we parted. He was a justice of the peace, and was the person

I had taken notice of in time of preaching, and observed to be in great anxiety of mind. No one offered me any violence, but they committed the next preacher, on that day two weeks, to the common jail. I went home with the kind Quaker, where I tarried all night. I found that himself and wife were under serious impressions, and had had Methodist preaching at their house. They were very kind, and we spent the evening in conversing on the things of God. Here A. C. one of our young preachers, met me, intending to go round the circuit with me.

We set out for next preaching place, where we found a small congregation. I had great liberty in preaching, and we had a blessed time. One woman fell to the floor. Brother C. was greatly tried at hearing the cries of the people.

The following day we went on to our next appointment, in a school-house, where we had a considerable congregation. I spoke with great liberty; two fell under the power of God, and when they came to they had found peace. After class-meeting we went home with one of our friends, and next day preached at his house. The Lord attended the word with power; several cried aloud for mercy. In class we had a melting time, and two fell to the floor. This tried Brother C. again, and he asked me why I did not command them to be silent. I told him that these were not Jersey people, and I had not learned them to fall down and cry out, as the people in your neighbourhood say I have learned the Jersey people. Here you may see for yourself, that it is the power of God. "Why," said he, "Brother G. would forbid them." I told him it mattered not what Brother G. would do, I knew

it was the power of God, and therefore if every cry was as loud as ever he heard a clap of thunder, I would not forbid them.

Next day we went to our appointment, where the congregation was chiefly Germans, and a well behaved people. Here the Lord wrought wonders, divers fell to the floor, and several found peace. We had a lively class, and a precious melting time among the people of God. Many tarried to hear what I had seen through the land, of the wonderful works of God. In family prayer, the power of God came on me in so wonderful a manner, that I lost both the power of my body, and use of my speech, and cried out in a strange manner. The people also cried aloud, here I thought I should frighten them, being in a strange country and among a people of a strange language, and was afraid it might prove a disadvantage to them; but glory to God it had a contrary effect, for they continued all night in prayer.

Next morning I set out with about twenty others for my appointment, where we found a large congregation. When I came to my application, the power of the Lord came in such a manner, that the people fell all about the house, and their cries might be heard afar off. This alarmed the wicked, who sprang for the doors in such haste, that they fell one over another in heaps. The cry of mourners was so great, I thought to give out a hymn to drown the noise, and desired one of our English friends to raise it, but as soon as he began to sing, the power of the Lord struck him, and he pitched under the table, and there lay like a dead man. I gave it out again and asked another to raise it, as soon as

he attempted he fell also. I then made a third attempt, and the power of God came upon me in such a manner, that I cried out and was amazed. I then saw that I was fighting against God, and did not attempt to sing again. Mr. Beam, the owner of the house, and a preacher among the Germans, cried out, "I never saw God in this way before." I replied, "This is a Pentecost, daddy." "Yes, be sure," said he, clapping his hands; "a Pentecost, be sure!" Prayer was all through the house, up stairs and down. I desired Mr. Beam to go to prayer, he did so, and five or six of us did the same. A watch-night having been appointed for that evening, and seeing no prospect of this meeting being over, although it had begun at elven o'clock, I told Mr. Beam that we had best quietly withdraw from the meeting-house. When we had got out of the door, a young man came out and laid hold on the fence to support himself from falling, and there halloed amain, for God to have mercy on him. "To be sure," said Mr. Beam, "I never saw God in this way before." We exhorted him to look to God, and not give up the struggle, and God would bless him before he left the place. I took the old gentleman by the arm, and we went quietly to the house to get some dinner.

About five o'clock a messenger came from the preaching-house, requesting that I would go there immediately, for there was a person dying. We went without delay. I went up stairs, and there lay several about the floor, some crying for mercy, and others praising God. I then went into the preaching room, and there they lay about the floor in like manner. I then went to see the person said to be dying—she lay gasping. I kneeled down

) pray, but it was instantly given me, that God ad converted her soul; and, therefore, instead f praying for her deliverance, I gave God thanks iat he had delivered her, and immediately she rose and praised God for what he had done for er soul.

A young German came to me and clasped me n his arms, but could not speak English that I ould understand. I then retired to the house, nd consulted with Mr. Beam who should preach n the evening, for I thought it would be best for ne of the German preachers to speak first, there eing several present. The rumour having run hrough the neighbourhood, of the power of God uring the day, we had a very large congregation n the evening, to whom one of the German reachers preached. It appeared to me he spake vith life and power. After him Brother C. gave n exhortation, but being confused and an enemy o the work, his discourse was attended with ieither life nor power. Then Mr. Beam gave n exhortation in the German language, and fter him a young man gave a warm exhortation n the same tongue. Then I arose, and hardly new how to speak, there had been so much said, nd it was now growing late. However I spoke, nd the Lord laid to his helping hand, as he had lone in the day time, divers fled and made their scape out of the house; and then it appeared as f there were none left but what were earnestly ngaged in prayer, some praising God, and others rying to him for mercy. I told Mr. Beam that I should not be fit for the duties of the ensuing lay if I did not retire. So we went to the house bout twelve o'clock, and took some refreshment nd went to bed. In the morning I found that

the people were still engaged, and had been so all night. I went to the house about sun an hour high, where I found about one dozen still engaged in prayer. I told them we ought to begin to prepare for the other meeting, so they broke up.

We set out with about forty friends to the next appointment. The people being gathered, after singing and prayer, I began to preach, and God laid to his helping hand, and many cried aloud for mercy. One young man, being powerfully wrought upon, retired up stairs and there thumped about upon the floor so, that Mr. Beam was afraid that he would be injured in body. "To be sure," said he, "I never saw God in this way before." I told him there was no danger, he was in the hands of a merciful God. In a few minutes after, in attempting to come down stairs he fell from the top to the bottom and halloed aloud, "The devil is in the chamber! the devil is in the chamber!" which greatly alarmed all the people. This brought a great damp over my spirits, for I thought if I had raised the devil, I might as well go home again. However, after a little space, I bid some of the dear people go up stairs and see if the devil was there; several went up to see what the matter was, and there they found a man rolling, groaning, and crying to God for mercy: they returned and told us how the matter stood. When I dismissed the people, many wept around me, some said they had found peace, others were truly awakened and many deeply convicted.

CHAPTER XI.

Several fully sanctified — The Congregation falls — Opposer brought down — Water! Water! — He attempts to quench the Spirit.

NEXT day I went to my appointment, where I met a small congregation, to whom I expounded the word. Met a small class, had a good time with them.

I went to my next appointment, it was in a large store-house; but the most dirty place I ever had been in. I had no stomach to eat, they were so monstrously filthy; and when in bed, I was ready to be devoured with fleas and bugs. Here there seemed but little good done.

My next appointment was in a Presbyterian Settlement, where I preached to a large congregation of stiff-necked sinners, with but little or no prospect of any good being done. I left them without making any appointment, and went that evening to the place of my next appointment, where I met with about twenty persons, who had assembled together. I gave them a word of exhortation, and insisted on sanctification and holiness of heart: here was a general weeping, and the word took such an effect on two young men, that they both fell to the floor, and one of them cried out in like manner as I had done when the Lord had sanctified my soul. I said God is about to sanctify them, especially that one whose cry represented my own under the like operation. Here we had a precious and powerful time in family worship. The young men both declared that God had sanctified them, and were as happy

as they could live, praising God with loud acclamations of joy.

Next day the people gathered, and we had a tolerable congregation. God attended the word with power, and some cried out. We had a favoured time both in preaching and in class.

I went to my next appointment and preached in the evening. God attended the word with power, and some cried out. In meeting the class, three or four professed sanctification.

Next day, at my appointment, I met with my worthy friend and brother in Christ, J. Sterling, of New Jersey, whom I was glad to see, having wrote to him some days before, and informed him how God was carrying on his work. In two days after he had received the account he met me here. We had a crowded house, and the Lord laid to his helping hand; divers fell to the floor, and some cried aloud for mercy.

After preaching, an old Presbyterian gentleman attacked me, and told me that it was all the work of the devil; that God was a God of order, and this was a perfect confusion. "Well," said I, "if this be the work of the devil, these people (many of whom then lay on the floor as dead men), when they come to, will curse and swear and rage like devils; but if it be of God, their notes will be changed:" soon after one of them came to, and he began to praise God with a loud voice, and soon another, and so on, until divers of them bore a testimony for Jesus. "Hark! hark!" said I to my old opponent, "brother, do you hear them, this is not the language of hell, but the language of Canaan." I then appointed prayer-meeting at a friend's house in the neighbourhood.

After the people had gathered, I saw my old opponent amongst them. I gave out a hymn, and Brother S. went to prayer, and after him myself; I had spoken but a few words before Brother S. fell to the floor, and soon after him every soul in the house, except myself and my old Presbyterian opponent and two others. I arose and gave an exhortation and the two men fell, one as if he had been shot; and then they were every soul down in the house, except myself and my old opponent. He began immediately to dispute the point, telling me it was all a delusion and the work of Satan. I told him to stand still, and see the salvation of the Lord. As they came to, they all praised God, and not one soul but what professed either to have received justification or sanctification; eight of whom professed the latter. I then replied, "Hark! is this the language of hell? Here your eyes have seen the salvation of the Lord." The old man left us a little better satisfied than at first.

Next morning Brother S. went to prayer, and a woman fell to the floor and halloed aloud. Then I went to prayer, and Brother S. and several others fell under the mighty power of God; but I was under some exercise of mind, as the house fronted the public highway, lest any passing by might hear the screeches and cries, and conclude that some one was committing murder. But they all arose except the old woman, and I desired that they would take her up and lay her on a bed, for we had spent so much time here that time called us away to our next appointment, which was about seven miles distant.

Here we met with my old Presbyterian opponent again; on seeing him I was sorry, for I con-

cluded that we should have some disputing again. I fixed my eyes on him and cried mightily to God, that if one man fell that day it might be him. As I was preaching, I heard several cry out, "Water! water! the man is fainting!" I looked round and saw it was my old opponent trembling like Belshazzar: I told them to let him alone and to look to themselves, for it was the power of God that had arrested him. They let him go, and down he fell on the floor, struggled awhile, and then lay as one dead. When I finished my discourse and dismissed the people, in order to meet the class, I desired some of our friends to carry him out, as he was in our way; they did so, and laid him on a bed in a back room. After class, I went to see my old opponent; he had just come to, and was sitting on the bed: now, thought I, is this the work of the devil or not; but said nothing to him, nor he to me.

Next morning we went to our appointment, where we had a large congregation. Looking round, I saw my old Presbyterian friend again. This was nine miles distant from my former appointment; I felt great freedom in speaking: a woman began to shake in a powerful manner, and three or four cried "Water! water!" I told them it was the power of God that had fallen on her, so they let her go and down she fell on the floor. I bid them look to themselves, and went on with my discourse; some wept, others sighed, and many groaned. When I dismissed the people, not one of them offered to go. I then desired some one to speak to them, and brother C. arose and said, "You stand amazed at the power of God, and well you may," and gave a smart exhortation. By this time I had gathered a little

strength, and gave them an exhortation: they all wept through the house. I then said, "For God's sake, if any can speak for God, say on, for I can speak no more." Who should arise but my old Presbyterian opponent, and began with informing them that he was not one of this sect, that he had been with me four days, and that he never had seen the power of God in this way before, and added, "it is the power of God!" and gave a warm exhortation for about three-quarters of an hour.

I then dismissed the people, and told them I was so exhausted that I was unable to speak to them at present: but they still seemed loath to go away. Several Quakers asked me questions, but in a friendly manner, concerning the work they had heard of. I told them that their eyes had seen it. The woman before mentioned, rose up and testified that God had sanctified her soul, and spoke to the people, testifying what God had done for her soul. I told them that they had seen how the power of God had wrought upon her. After this the people withdrew. I spent the evening to my satisfaction with the family, and a neighbour who tarried all night.

Early next morning a young man came in, and after asking how we all did, burst into tears; I asked him what was the matter. "Why," said he, "yesterday my brother was struck under your preaching, and we thought last night that he was dying, and sent for some of the neighbours. He now desires you to come, for he wishes to see you." I told the young man to inform his brother, that after breakfast I purposed to come. When we went, we found seven or eight of the neighbours, who had assembled in

order to see him die. He said, "I was very much terrified yesterday under preaching, and after I got home, I was struck like a clap of thunder, and all my sins were set before me, and I fell like a log on the floor, and thought I was going to die, and expected to be in hell among devils and damned ghosts, which I saw round me; and I cried aloud to God to have mercy on me, and our people thought that I was crazy and was going to die: accordingly, they sent for the neighbours as you see." I continued until after midnight. "Well but," said I, "how do you feel now; do you feel that curse, that pain, and anxiety in your breast that you did then?" "No," said he. "How do you feel?" "Why, I feel at perfect peace, and my heart is as light as a feather." "Why," said I, "God has converted your soul." At that instant he started on his feet, and threw off the blanket that he had wrapped about him, clapped his hands, and shouted glory to God for what he had done for him: and was perfectly well, both in body and mind. I turned to his mother, and said, "Thank God that you have this day a son born; and to the neighbours, you have seen the mighty power of God." His mother immediately cried out, "Away with you, I want no more of you here. Whitfield was here like you, turning the world upside down; I want no more of your being born again." "Mammy," said I, "were you ever born again?" "Yes," said she. "When?" said I. "When," replied she, "why when I was christened; and, besides, I took the sacrament when I was fourteen years of age, and was made a member of Christ's mystical body." "My dear mother," said I, "you were born blind, and

are so to the present moment;" and then quoted several texts to convince her of her ignorance in the things of God; but she replied, "Whitfield was here before you, driving people mad; away with you, I want no more of you here." Seeing there was no prospect of doing any more good, I departed in possession of peace, leaving her raging like a devil.

We went on to our appointment, where we had a small congregation of dead stupid people. A few Quakers attended, that had been out the day before. After meeting, one of them kindly asked me to go home with him. My next appointment being in his neighbourhood, I went. Next morning, when I inquired for him, I was informed that he was gone out, but would be in again. After some time he returned, and with him an old friend, whom I took to be a preacher. I then began to think what discourse I should introduce, as I had reason to think he had been brought to try what foundation I stood upon: however, I began to speak of the depths of religion, and what they held of justification and sanctification; I then told my conviction and conversion, how the Spirit of the Lord had wrought upon me, even four times in that circuit, in such a manner that it had taken away the use of my limbs. At that instant it came on me so powerfully, that I fell. I endeavoured to quench the Spirit, for I expected, as they were strangers to the like operation, that I should frighten them. In a few miuutes, I arose and went into the parlour, where the Spirit of God came upon me as if one had pierced a sword through me. I cried so loud that it alarmed the people at the barn, who came running into the

house to see what was the matter; but they hastened out of the house as fast as they came in. I cried out in an amazing manner, and when the Lord had, in some measure, withdrawn his Spirit, I looked round and found them all in tears. Those who had fled out of the house were at the windows.

The old friend who came with the man of the house, blessed God, with tears in his eyes, that he ever had seen such a man; telling me, "If I would go with him, I should preach in their school-house, which was large and convenient." I told him I could not leave my circuit, but thanked him for his kind offer. "But," said he, "if thou wilt come to our house, thou mayest preach in our meeting-house." I told him they would not let me. "Yes," said he, "thou art a plain man, and lookest like one of us; I warrant thee they will let thee." But I told him, I did not know that ever my lot would be cast in that quarter again, and therefore could not promise him. "Well," said he, "we will go and hear thee to-day."

So the good woman hurried breakfast, and we all went to meeting, which was about one mile distant, where we found a large congregation; for the alarm had spread. I preached, and God attended the word with power. The power of God struck the woman of the house to the floor; she cried to the Lord for mercy; but she was soon tempted that it was witchcraft, and that she was bewitched, and must now leave her husband and children, and follow me through the world. I returned with my friends, and tarried all night. We spent the evening satisfactorily in conversing on the things of God. In the morning I went to

prayer among them; and the man of the house went with me about four miles, and put me into a road that led to the meeting-house; and here we parted in the unity of the Spirit.

CHAPTER XII.

A great day—Threatened to be shot—Cry for clean hearts—Ocean of love—Many sanctified—His son David a preacher—Preaches in the woods—Leaves the slain—Plain old man—Loud shout.

When I arrived at my appointment, I found a large congregation, and among the rest, the woman who thought she was bewitched. Here God attended the word with power; some fell, and others ran out of the door. One woman going out, met another coming in, and said to her, "Do not you go in, for you cannot stand it." Several who had been long in the society, professed to have found peace, and others sanctification. We had the shout of a king in the camp: many said it was the greatest they had ever seen in that place.

I went home with one of our friends, and as he was going to put up my horse, the aforesaid woman came, and I asked her if she was going to tarry all night; she said she was; I went and asked our friend who the woman was: he said he did not know. After we had put up our horses, we went over to one of our friends, where we found several of the neighbours, with whom we held a prayer-meeting; we had a powerful time, and I was happy in my soul. I returned with my friend, and found his wife and the woman sitting up, waiting for us. We went to family

prayer, and the power of God so came upon the woman, that she fell to the floor, and cried out, "Lord, have I called thy servant an enchanter? now I know it is of the Lord;" and praised God as she lay on the floor: she arose and said, "Now I can go home in peace;" and in the morning she departed.

I went to my appointment, and finding the people flocking together, I had the strangest feelings that I had ever experienced, something like fainting fits. I concluded to go to bed; but seeing such a multitude of people together, I thought I would try to exhort, accordingly I sang and prayed, the panic left me, my soul was at perfect liberty, and the Lord attended the word with power. I met the society, and had a precious time among the dear people of God. Here I found several under awakening by the Spirit of the Lord. One woman gave me a strange relation of her conversion; she said, "I went to the Roman chapel out of an idle curiosity; opening a door I saw the representation of Christ on the cross, and the blood running down his side; it struck me with such an awful sense of my sins, and the satisfaction made through Christ for sin, that it threw me into sore distress for salvation; I went home and in about two weeks found peace and joined society." She appeared to be a worthy member of society, from what I could learn. I spent the evening to my satisfaction, in conversing on the things of God.

Next day I set off for my appointment at Pott's Furnace, which, for wickedness, was next door to hell. Here they swore that they would shoot me. Mrs. Grace hearing of their threats, and being herself unwell and unable to attend, sent a

person to moderate the furnace-men and colliers. Here Brother Sterling met me again. I went into the house and preached with great liberty. Several of the collier's faces were all in streaks, where the tears ran down their cheeks. Brother S. gave an exhortation, and was very happy in delivering the truth. After meeting we went to Mrs. Grace's, at the Forge. The old lady took me by the hand, and said, "I never was so glad to see a man in the world, for I was afraid some of the furnace-men had killed you, for they swore bitterly that they would shoot you."

We tarried all night, and next day I preached, and the Lord was precious; many wept and sighed. Mrs. Grace seemed desirous that we should appoint another meeting; we did so, and she sent out and gave information, and Brother C. preached, for I was so broken down, that I was unable to say much, and after him Brother S. gave an exhortation.

After meeting we spent the evening very agreeably with Mrs. Grace, her daughter, and grand-daughters; her daughter was under conviction. Next morning, in family prayer, we had a precious time, the Lord opened the windows of heaven, and the Spirit of God came as in the days of Pentecost: her daughter found peace, and one of her grand-daughters was under soul-distress, while the old lady was on the wing of glory. Brother S. Brother C. and myself here parted. They went home, and I went to my appointment at D. F.'s, and there we had a clever congregation; but the people were afraid to sit near me, having been informed that the people on the circuit fell like dead men. I preached, and we had a powerful time, many were cut to the heart,

some fell to the floor, and several cried aloud for mercy.

Next day I preached at Cloud's meeting-house, and at night held a prayer-meeting at their house; it seemed to be the only cry of christians for clean hearts. Several were lost in the ocean of love: we had a powerful, melting, shouting time.

Next day I set off for home, and went to Wilmington, and preached in an old store-house on the wharf. Some people went through the town, and said there was an old sailor cursing and swearing at a terrible rate; this brought the people together from every quarter, and the house and wharf were crowded. Some wept, some laughed, and others mocked; some were awakened and came to me, and inquired what they should do to be saved. I told them to look to Jesus, and they should find rest to their souls.

During this round on the circuit, twenty-four professed sanctification, and how many more were justified I know not, but at one place (Mr. Beam's) they informed me that there were twelve.

I left Wilmington and went to Newcastle, crossed the Delaware, and so returned home, much broken down, and had so lost my voice that the friends thought I would never be able to preach any more, unless it were to whisper a little; but in about two months I had recovered my speech again tolerably well, and longed to be in the Lord's vineyard again.

My son David was now a preacher, and riding on Kent circuit, Maryland, and I received a letter from him, requesting me to come and take his circuit, while he came home to see his mother,

brothers, sisters, and friends. I got myself ready, and crossed the Delaware again at Newcastle, and went to the head of Elk to S. T.'s and preached, and I charitably hope that some good seed was sown, though we had no class there.

I went on to my next appointment at one Simmons's, where I preached and had a powerful time. Some were awakened, and inquired what they must do to be saved. I met the class, and had a precious time amongst the little few.

Next day, at my appointment, God attended the word with power: many felt the effects thereof, and many wept, both white and black. After dismissing the people, we had a powerful time in class, many fell to the floor, among whom was the man of the house, several professed sanctification, and others to be justified. Next day being the Sabbath, I preached there again; in the morning I met the black class in the barn, many fell to the floor like dead men, while others cried aloud for mercy; but I had to leave them, as it was time to attend my appointment.

When I came to the place, it was computed that there were above one thousand people, and a clergyman among them. I preached in the woods, and the Lord preached from heaven in his Spirit's power, and the people fell on the right and on the left. I saw that many were on a flutter and ready to flee. I told them to stand still and look to themselves, for God Almighty was come into the camp. They kept their stations, and did not flee. I continued to invite them to fly to Jesus, the ark of safety. It was a great day to many souls.

After I had concluded, a gentleman present

said to me, "I want to talk with you, and when you pass through our town, I request you to call on me." Another gentleman present, pointing to the former, said, "That is our clergyman." I told him I would endeavour to call upon him, but at present must hasten to my afternoon appointment, leaving the slain and wounded on the field. When I came to the place, I found a large congregation assembled. Here I preached with great liberty, and many fell to the earth, both white and black, some as dead men, while others were screaming, and crying to God for mercy.

After preaching, the gentleman who had showed me their clergyman, invited me home with him. When I came to his house, such attendance I had never met with, for as soon as I came in, he ordered a young negro to pull off my boots, and to put me on a pair of slippers. I told the lad to let me pull them off myself, but the gentleman screamed out at him, because he did not seize hold and pull them off; so I was obliged to submit. He then opened a large library. I soon found he was a well-read man, but had no knowledge of God. He told me, if what he had that day heard and seen was religion, he must confess he knew nothing of the matter, although he professed himself a good churchman. He told me that their minister was both a drunkard and a liar, and advised me not to go near him; but I told him that I had promised and must go, or they would call me a liar. "Well," said he, "I will go with you, that he may not misrepresent you when you are gone."

After family duty I went to bed; I observed by my head a pair of pistols, which I did not desire so near me, but said nothing. Next morning we

went to see the clergyman, but we stopped at a friend's house, who said to me, "Tarry here, and I will go and bring the clergyman." He went, but did not find him. We then went on, and crossed the river, where I preached to a small congregation. Here the gentleman and I parted; we had a happy time in class; here I saw what I never met with before: twenty women in class, and but one man, and he an African.

I went next day to one Howard's, and preached to a large and attentive congregation; had an alarming time; they heard as for eternity; the word reached many hearts. I met class, and had a precious time in pressing holiness of heart on them. As I was speaking, one woman trembled and fell to the floor, and laid still for some time, and when she came to, she said that God had sanctified her soul. Then told her dream that she had the night before. "I dreamed," said she, "that I saw a plain old man, with strings in his shoes; and I saw every feature in his face, and he reached out and gave me a clean piece of paper, and I believe it represented a clean heart, and now I know that God has sanctified me."

Next day, I proceeded to my appointment at Brother H.'s, had a crowded house, and preached from these words: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." The Lord attended the word with great power; the people fell, screamed, screeched, and cried aloud for mercy. Here I was as happy as I could live in the body; many were awakened, and one great sinner stood amazed, and struck with wonder at what his eyes saw. After preaching I met the class, and had a most powerful time. Some lost the power

of their bodies, and we had a shout in the Lord's camp.

Next day I went to my appointment; the rumour of the work of the Lord caused many to attend the word. Looking round, I saw the big man again, he being of an uncommon size. In mine application, the Lord opened the windows of heaven, and rained down righteousness on the people. I proceeded to meet the class, but the power of God came in such a manner that it prevented me. We had a shout in Israel's camp; some shouted praises to God, others cried aloud to him for mercy, many lay on the floor as dead men, others all bathed in tears. And the people shouted with a loud shout, and the noise was heard afar off. Thus our meeting continued for the space of three hours before it broke up, and I found the big man on his knees at prayer.

CHAPTER XIII.

Apparition—Thunder storm—The power of God comes down among the Black people—Young man on the floor—Man said to be dead—Local Preacher brought down.

Next day I preached to a small congregation of hard-hearted, stiff-necked, and uncircumcised sinners, and felt but little freedom among them. After preaching, met the little class; spake freely to them, and impressed holiness on them with all my powers, but found them rather dead and stupid.

Here I met with a man that gave me a strange relation: That he had seen a spirit, and knowing it to be his mother, he was much surprised; and she told him he must meet her at a place she

named to him, on the next evening, and she would discover to him her business; he asked her if he might bring a friend or two with him, she said he might bring them within some small distance from the place appointed; he took several with him, and they tarried accordingly, and he went forward to the place she had appointed, and there she met him and told him that at a certain spring, at such a tree, and such a distance from the tree, she had buried half-a-dozen plates for him, when he was a small child. When she had concluded, she vanished out of his sight, and they all returned to the house. He went to the place, found the spring and the tree, and soon found the plates; he took them up and brought them home, and they were then in his possession.

Next morning I went to the place of my appointment, where I found many hundreds collected, on the occasion of a funeral there that day. The minister who preached the funeral sermon, being of the church form, went through the ceremonies thereof, and then preached a short, easy, smooth, soft sermon, which amounted to almost nothing.

By this time a gust was rising, and the firmament was covered with blackness; two clouds appeared to come from different quarters and to meet over the house, which caused the people to crowd into the house, up stairs and down, to screen themselves from the storm. When the minister had done, he asked me if I would say something to the people. I arose, and with some difficulty got on one of the benches, the house was so greatly crowded; and almost as soon as I began, the Lord out of heaven began also. The

tremendous claps of thunder exceeded any thing I had ever heard; and the streams of lightning flashed through the house in a most awful manner. It shook the very foundation of the house; the windows jarred with the violence thereof. I lost no time, but set before them the awful coming of Christ, in all his splendour, with all the armies of heaven, to judge the world and to take vengeance on the ungodly! "It may be," cried I, "that he will descend in the next clap of thunder." The people screamed, screeched, and fell all through the house. The lightning, thunder, and rain, continued for about the space of one hour, in the most awful manner ever known in that country; during which time I continued to set before the people the coming of Christ to judge the world, warning and inviting sinners to flee to Christ. One old sinner made an attempt to go, but he had not gone far before he fell. Some went to him, and put him into a carriage, and took him home; where, as I was informed, he remained three days and three nights, and neither eat nor drank. When the storm abated, we broke up the meeting. Many were that day convinced, and many converted.*

I went to my next appointment, preached to the people with some feeling, but saw little prospect of any good being done.

I went on to quarterly-meeting, which was held in Brother Simmons's barn, where I met Brother

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* Fourteen years after, when I rode that circuit, I conversed with twelve living witnesses, who told me they were all converted at that storm, and also of divers others, who had gone from time to eternity during my absence of fourteen years, and of several who had moved out of the neighbourhood.

Sterling, from New Jersey, whom I was glad to see. We had a large congregation; one of our preachers preached, several spoke by exhortation, and we had a good time on Saturday.

On Sabbath morning we had a love-feast; the people spoke freely, and we had a precious time. After love-feast I preached, and God attended the word with power; many cried aloud, and some fell to the floor. After I concluded, Brother Ivy gave an exhortation, and spoke very powerfully; many wept under his exhortation; and after him, several others gave exhortations. A number were converted, and some were sanctified, but how many I never knew.

Here my kind friend, Mr. K. invited me to his house, and told me to bring my friends with me; accordingly, I took Brother Sterling, and went home with him. Here, I thank God, I was at no loss. Brother S. returned the compliment, with which he congratulated us on our arrival, as became the christian and the gentleman. We soon fell into conversation on the things of God. At the time of family worship, abundance of black people assembled in the kitchen, and the door was set open, that they might hear without coming into the parlour. I gave out a hymn, Brother Sterling went to prayer, and after him myself. The power of the Lord came down in a wonderful manner among the black people; some cried aloud, and others fell to the floor, some praising God, and some crying for mercy. After we had concluded, Brother S. went among them, where he continued upwards of one hour, exhorting them to fly to Jesus, the ark of safety.

Next day we set our faces homewards, and arrived at Newcastle, and preached in the evening

at Brother F.'s to a hard-hearted, disobedient people; but I endeavoured to declare to them the terrors of the law, and the promises of the gospel.

Next day I crossed the river and returned home, where I found my family well; for which and every other mercy, I desire to be ever truly thankful to the Great Author of all good, who has brought me again in safety to my habitation in peace, and has attended his unworthy dust, when absent in his service, with his Spirit's power; for which my soul adores the God and Rock of my salvation.

Some time after this, my son David was riding in the Delaware State, on the Dover Circuit, and I crossed the Delaware River, in order to meet him at J. S.'s; but being a day too late, he had departed very sorrowful, concluding that I was sick, as he had written, requesting me to meet him there. However, I pushed after him, and overtook him at Duck-Creek, Cross-Roads, preaching to a large congregation in an orchard; but coming behind him he saw nothing of me until he concluded, and as soon as he stepped off the stand, I stepped on and gave an exhortation, and instantly God attended the truth with power, the people cried aloud, and we had a shout in the camp; but as it was likely to interfere with our next appointment, I dismissed the people and went to Blackston's meeting-house, where the people expected me, and a large multitude was assembled. I preached with life and power, and the Lord attended the word; many wept, and I trust some good was done.

I went home with friend Blackston. In the evening, met class and gave an exhortation, and

endeavoured to shew the nature and necessity of perfection, or holiness of heart, and pressed it home upon them with all the ability that God gave me. While speaking to the society, one cried out, then another, and the cry became general, and there was such a weeping, crying, and shouting, that I could not speak to any more. One young woman cried out, that she was not an angel, but she knew that God had given her a clean heart, and had sanctified her soul. A young man ran to me, and clasped me about the neck and said, "I am a Baptist, but I know the Lord is here, I feel his Spirit." This continued for some time, and I said, "There is no occasion for me to say any thing more, for the Master of Assemblies has met you himself, and has spoken to every heart." Here I was as happy myself, as I knew how to continue in the body.

Next day, my son returned home to see his friends, and I went on the circuit in his room. At the next appointment I preached, and the Lord manifested his power and presence amongst us. One sinner fell to the floor, and cried mightily to God to have mercy on his soul. I went on, and when I came to the application, I exhorted them to fly to Christ. "Here," said I, "you see the power of God, and Christ is exalted on his throne; why will you die, and sell your souls to the devil?" I desired the christians to withdraw out of the room, and let sinners come and see for themselves; they did so, and when they came in, I said, "Here you see the power of God on this young man (he was then almost exhausted, lying on the floor); if this be of hell, as some of you may think it is, when he comes to, he will curse and swear, but if it be of God he will praise him."

When he revived again, he began to praise God for what he had done for his soul, and told them that God had forgiven his sins, and exhorted them to seek the Lord. "Hark," said I, "this is not the language of hell, but of Canaan; a language that has gone through your land, and you do not understand it."

Next day I went to my appointment, where I was informed the children of the devil were greatly offended, and intended that day to kill me. Here I had a crowded congregation. I preached, and God attended the word with power; several made an attempt to go out, but the crowd was so great about the door, they were obliged to stay. They began quickly to fall to the floor, and to cry aloud, so that we had soon a proper shout in the camp. The Lord was very powerful; one young man was struck to the floor, and many said he was dead: but I told them he was not dead. I told them to take him up and lay him on a bed, where he lay about three hours, and many continued to say he was dead.

I now began to be greatly exercised, it being the first time I ever had felt any fears, lest any one should expire under the mighty power of God. He lay in so dead a state, and continued so long, that his flesh grew cold, and his blood was stagnated to his elbows; his fingers were spread, and about half shut, and in so stiff a condition, that they could not be straightened. Very great and various were my exercises during this period. I concluded to go home, and not proceed one step further, for killing people would not answer; but at last he came to, and as soon as he could speak, he began to praise God for what he had done for

his soul. This is the Lord's doing, and it is marvellous in our eyes.

Next day, I went to my other appointment, and preached in a barn to a large congregation, and spoke with freedom; many wept. Here I met two young Nicholites, who came and spoke freely to me concerning spiritual things. I believe they were both christians. One of them followed me three days, and departed in great love and tenderness.

My next appointment was at a local preacher's house; he having heard what was going on, began to tell me he looked upon it as all confusion, for that God was a God of order. I told him he might rest assured that it was the power of God: however, the people gathered, and I preached. The power of God seized a woman sitting before me, suckling her child; she began to tremble, and fell back on the floor. After she came to, she sprang up, clapping her hands, and crying aloud, "Tell the sinners it is the work of the Lord!" This alarmed the town, and brought many people together, and the Spirit of the Eternal God laid hold of several of them: many wept. I had not spoken long, before the slain and wounded lay all through the house, and among the rest the local preacher. Some crying for mercy, and others praising God for what he had done for their souls, testifying that he had justified them, and set their souls at liberty; and one professed sanctification. I desired the class to stop, and I spoke first to the local preacher. "What do you think of it now, my brother, is it the work of God or not?" "O," said he, "I never thought that God would pour out his Spirit in such a manner, for I could not move hand or foot any more than

if I had been dead; but I am as happy as I can live." We had a precious time among God's people. Here I found many precious souls.

CHAPTER XIV.

The devil comes into the camp—He meets with Bishop Asbury—Returns home—His Wife dies.

NEXT day I went to Brother Cole's, preached, and had a precious time. Here I found a lively class. A predestinarian woman staid in class; when I spoke to her, she began to dispute about principles. I endeavoured to shew her that Christ died for all, and not for a few only, according to her notion. She got convinced, and joined society. I spent the evening in conversing on the things of God.

Next morning, being the Lord's-day, I went to the preaching-house, where I found many hundreds gathered. It was supposed the house, although large, did not contain half the people. I preached with great freedom, and was not at a loss for matter. Many wept, but I cannot say much good was done. I spent the evening at Brother Cole's, in conversing on the things of God, and what he was doing through the land.

I went from hence to Brother E.'s, and preached in a barn to a large congregation; here the work of the Lord broke out with power, many cried aloud for mercy, others were rejoicing in God their Saviour. Here I met with C. R. a pious young woman, who professed sanctification, and her life corresponded therewith.

At my next appointment, I preached to a large congregation in the woods, and was in-

formed that I was to be attacked by the clerk of the church, who had attacked some of our preachers. The power of God attended the word, and the clerk sat with his spectacles wrong side up, twisting and wringing his mouth, and pulling and tugging those near him, until they grew ashamed of him, and moved. I fixed my eyes on him, seeing his behaviour, and cried as loud as I was able, "The devil is come into the camp! Help, men of Israel! Every man and woman to prayer! Cry mightily to God that the power of hell may be shaken and suffer loss." In an instant we had the shout of a king in the camp, the clerk took off his spectacles, hung his head, and did not raise it again until I had done.

When service was over, many came and asked me if I did not see the devil bodily, I told them no, I only saw one of his agents acting for him. Several broken-hearted sinners flocked round me, I requested them to go to the house where I was to meet class. We had the house so full, I concluded only to sing and pray, and give an exhortation. I enforced the necessity of sanctification, and told them what God was doing on the circuit. Brother E. was soon on the floor, and quickly another fell, and soon there were four down. In the mean time, I did not forget sinners, and they began to fall; six or seven were soon down. Here C. R. the pious young woman before mentioned, helped me in the work of the Lord. The meeting lasted near or quite two hours.

Next day, I met Brother Asbury, at Brother T. White's, on my way to quarterly-meeting, and about twenty other preachers. Sister White, I believe, is an Israelite indeed, in whom there is no guile. Brother Asbury asked me what

news from the sea coast? "Why," said one of the preachers, "he can tell you nothing." "Yes, yes," said Brother Asbury, "he can tell us something." I then related how God was carrying on his work, and they were amazed.

Brother Asbury called me up stairs, and told me I must preach that evening. I told him I could not, as they were all preachers. "Well," said he, "you must exhort after me." I said, "Perhaps I may." We went down and he preached, and after he had done I arose, and as they were mostly preachers, I concluded only to tell my experience, and so related my conviction and conversion, and exhorted them all to holiness of heart, and so concluded. In the morning Brother A. stroked down my head and said, "Brother Abbott, the black coats scared you last night;" to which I replied, "What could I say, they were nearly all preachers."

We set out for quarterly-meeting, Sister White came to me, as I was upon horseback, took me by the hand, exhorting me for some time. I felt very happy under her wholesome admonitions. Towards evening, not far from the place, we stopped at a door, and Brother A. said to the man of the house, "You must send out and gather your neighbours;" and turning to me said, "You must preach here to-night." At candle-light we had a large congregation. I preached. Some wept, some sighed, and others groaned, but I cannot say much good was done: however, I hope it was not altogether labour lost.

Next morning we went to quarterly-meeting at Barret's chapel. Here we had a large congregation, to whom Brother Asbury preached, and afterwards he called on me to give an exhorta-

tion. Some of the preachers wondered where he had gathered up that old fellow. I sang, prayed, and began to exhort, and God laid to his helping hand, and came down in his Spirit's power as in ancient days; some fell to the floor, others ran out of the house, many cried aloud for mercy, and others were shouting praises to the God of Hosts, with hearts full of love divine. Seeing the people sitting on the joists up-stairs, I was afraid they would fall through; this caused me to withhold. I quitted the pulpit, and there was an exhortation or two given, and the meeting broke up. After meeting, Brother Asbury said, "Brother Abbott, you must go home with such a gentleman;" and then went to the gentleman and brought him to me, and I went with him. After dinner I conversed with divers Christian friends, of the dealings of God with his people, and what he was doing through our land. In the evening I asked if any of them could sing,

> "Still out of the deepest abyss
> Of trouble I mournfully cry;
> I pine to recover my peace,
> To see my Redeemer and die."

A gentleman from Dorchester answered he could, and they sang it with such melodious voices, and with the Spirit, that it was attended with great power. The gentleman's lady and two others fell to the floor. When done singing, we kneeled down to pray, and several fell. The man of the house, who had been a backslider, got restored. Many prayers were sent up to God, both by men and women. Our meeting continued three hours.

Next morning our love-feast began at sunrise. I just made out to get there as the doors were

shut. The crowd was so great that we could not get round with the bread and water as usual. It was supposed, that as many were outside as were in the house. After singing and prayer, Brother Asbury opened the love-feast, and bade the people to speak. Many spoke very powerfully; several exhortations were given at intervals by the preachers: we had a precious time. The house being opened, one of the preachers preached, and several spoke by way of exhortation, which was attended with great power, and we had a peaceable waiting before the Lord. After this meeting I returned home again, where I arrived in safety and peace, thanks be to God for the same.

My wife had been in a poor state of health for about seven years. About six weeks before her death, she told me that God would remove one of us; "And I believe," said she, "that you ought to be in his vineyard, and if I am the cross, I shall be removed from you." About the same time, she besought God to deliver her from her affliction of body that she had so long laboured under; and in one moment she was restored to as perfect health as ever she had enjoyed in all her life, and continued so till the day of her death, which was about six weeks after.

On the day on which she died, she had been to market, and returned home in the evening. When I came into the house, we had some conversation, and soon after she said, "I feel very strange; send for Brother Bilderback to bleed me, for I believe I am going to have a fit of the cholic." He came and made several attempts to let blood, but found it so stagnated that it would not run. My daughter Hannah stepped to her, and said, "Mamma, you are dying." She im-

mediately besought God in prayer, that he would receive her soul when it should take its flight from time to eternity. After she had done, I kneeled down and prayed to God that she might have an easy passage. She continued clapping her hands all the time I was at prayer, although she had the rattles of death on her. I asked if she saw heaven sweetly opened before her. She was speechless, but made three nods with her head, and her soul took its flight, without either sigh, groan, or throb.

I felt a perfect resignation to the will of God, so that I could truly say the Lord's prayer, "Thy will be done." Neither did I feel a spirit of mourning as the world feels, for I was sensible my loss was her eternal gain, which was to me a consolation. The manner of her life, from the time she became a christian, was exemplary. She set apart three times a day for private prayer, and I never knew her to omit it. And when I was absent, she always kept up family prayer. She departed this life on the 14th of July, 1788.

Lord, she was thine and not my own,
Thou hast not done me wrong;
I thank Thee for the precious loan
Afforded me so long. *Newton.*

THE EXPERIENCE, &c.

PART SECOND.

Containing his Travels and Gospel Labours, after he entered the Methodist Itinerant Connexion, in April 1789, until about May 1795.

CHAPTER I.

Commences Itinerant — Dutches Circuit — Prayer seventh time — Some sanctified — Two men exhort — Disputes — Young man lost — Work increases.

In the forepart of the year 1789, I found it my duty to labour in the Lord's vineyard as a travelling preacher, having heretofore considered myself only as a local preacher. I therefore arranged and settled my temporal affairs, and in April 1789, went to the conference held at Trenton, for the district of New Jersey, where I was received on trial as an itinerant preacher, agreeably to the discipline of the Methodist Episcopal church, and was appointed to Dutches circuit, State of New York.

Accordingly I took my station. I found the circuit was new, and but few converted souls in it. I rode round, and strove to regulate the classes, and my mind was much drawn out to preach up sanctification to the people; but I consulted our presiding elder, Brother Garretson, on the occasion, and he told me it was not worth while to preach sanctification to unjustified souls. But at a certain place, finding six believers in one

class, I thought proper that day to preach sanctification. After I had done, a man and woman told me if there was such a blessing to be attained, they were determined to seek it. I told them God would as surely sanctify them as that they had souls, if they would seek and contend for the blessing.

One morning the woman went six times behind a rock and prayed, still without receiving the blessing; she went again the seventh time, and the Spirit of the Lord came so upon her, that she fell to the ground, and the Lord took away the heart of stone and gave her a heart of flesh, and sprinkled her as with clean water, and gave her an evidence that he had sanctified her soul. She then went to one of the near neighbours, and the same power came upon her there that had done behind the rock, and they all received a blessing, and had a shout among them.

The man likewise, being engaged for sanctification, retired one evening to a little mount before his door, where he was in great agony, and thought he saw the devil stand just before him on the mount; he arose from his knees to go to the house, but on his way determined that he would not be beat off by the devil, and accordingly returned again to the mount, where he wrestled with God in prayer, until the devil gave way: he then fell before God, but how long he lay he could not tell; but when he came to he knew that God had sanctified his soul.

When I went to my next appointment and preached, I saw some little signs of good, but not much. I met the class and found but few if any, that knew the pardoning love of God.

Next day I went to a place called Dover, and

preached in the church: here I saw but little effects; I went home with Brother W. and met class. Here were some precious souls, who had a peaceable waiting before God.

Next day I went to Sherron, and preached to so large a congregation, that I had to stand out of the door. The people were Presbyterians, and knew but little about Methodism. Here God attended the word with power and authority, so that many wept, and some cried aloud. Soon as I concluded, up rose an old man and began to exhort with tears in his eyes, desiring the people to believe, adding, "It is the true gospel that you have heard this day." After him arose another, weeping and exhorting the people to believe, for these were the truths of God. I then dismissed the people, and returned to the house, and about twenty followed me, inquiring what they must do to be saved. I exhorted them to fly to Jesus, the ark of true safety.

Next day I went to my appointment and preached, and saw but little fruit; a few wept. The people here were chiefly Presbyterians, Baptists, and Congregationalists. I met the class, and found the woman of the house an old Israelite.

Next day I preached to a small congregation; the Lord attended the word with power, and seven joined society.

Next day I went to my appointment, where I found a congregational minister, and the greater part of his hearers. I preached with great liberty and care. After dismissing the people, a dispute quickly arose, and a number, both men and women, contended warmly with me, without the least regard to order. I was obliged to request

them to speak one at a time. Our dispute continued a long time.

Next day I went on to my appointment, and preached: here some wept. I met the little class, and found they had obtained peace.

After I had dismissed the class, I was attacked by a Baptist, who said, "If any man say he hath no sin, he is a liar, and the truth is not in him." I replied, "My brother, do you live in sin?" "Yes," said he, "every day." "Then," said I, "I will prove you, by the word of God, to be a child of the devil, and an heir of damnation: for St. John tells us, 'He that committeth sin is of the devil; for this purpose the Son of God was manifested, that he might destroy the works of the devil; whosoever is born of God, doth not commit sin.' 1 John iii. 8, 9. Now, either St. John or you is mistaken; and I desire to know where you keep this devil that sins in you, whether in your heart, flesh, or head, or where he is; for Christ and Belial can have no concord together? This body, or this flesh, cannot commit sin without the assent of the will, which is the spring of action, and one of the noblest faculties of the soul. Try the experiment: put your hand to your head, or rise out of your chair without the assent of your will." He being confounded, and several beginning to laugh, arose, and appeared very angry, and so withdrew.

I went to my next appointment, where I preached; some wept, and some sighed. I met the class, and had a melting time.

At my next appointment I preached, and the Lord attended the word with power. Some were cut to the heart, and cried aloud to God for mercy, and we had the shout of a king in the camp.

I met the class, and two young men joined society, who had been, a few days before, trying which could swear the most profane oath. Now they both professed faith in Christ; upon which, the father of one of them sent him to their minister to learn their articles of faith, &c. He staid four weeks, and by that time lost all desire for salvation, and could curse and swear as fast as ever, for said he, "If I am to be saved I shall be saved, and if I am to be damned, it matters not whether I swear or pray." I then turned him out of class.

At my next appointment, the people were chiefly Dutch. I preached to them, and God attended the word with power; many wept, and God was with us of a truth; two young men were cut to the heart, and cried aloud for mercy. When the meeting was over, I asked them to stay to class; they did so, and declared that God had broken into their souls and, for Christ's sake, had filled them with such joy and peace as they never had felt before. And likewise, an elderly woman and her two daughters found peace.

I went on to my next appointment, and God attended the word with power; many wept, and one Baptist woman, that had fallen from grace, was restored to the love of God again: I met the class, and invited her in; after speaking to the members, I spoke to her. "Now," said I, "God has showed you the absurdity of your principles;" she replied, "I renounce them all, and if you are willing to receive me, I wish to join your society." I then asked the class if they were willing to receive her; they said they were, so I admitted her into society.

I preached in Baston Row's barn, from these

words, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii. 21. Here the Lord manifested his power amongst us; J. R. being awakened, desired preaching might be at his house; accordingly I went there, and preached to a large congregation, and God attended the word with power; one young woman fell to the floor, and when she arose, she bore a living testimony that God, for Christ's sake, had forgiven her sins, and said, there was not a greater sinner in the barn than she had been. Many wept, and among the rest, an old Quaker woman and her daughter, who went home bathed in tears. Some days after, she told her sister what a strange old man she had seen and heard, and that she never had such feelings before in all her life; for she had cried all the next day and could not help it. "But," said she, "I never will go to hear him any more."

John Row, his wife and daughter, his brother and his wife, and his three negroes, all found the Lord. This day my soul was on the wing, and I formed a class, who were mostly Germans.

CHAPTER II.

Great work — Minister living in sin — A young woman exhorts — Extracts from Mr. Wesley's Journal — Shout continued for three or four hours — An angel.

NEXT day, on my way to my appointment, I met with Brother Garretson, and went to Mr. Sands's and dined: after I had been some time in the house discoursing with the people, the Spirit of God came upon me, and I asked them if I might

go to prayer, which was granted; and while I was at prayer their eldest daughter cried out, and an awfulness rested on her father and mother. After prayer I was about to set off, but Mr. Sands said, "Stop awhile and I will go with you:" I did so, and he went. I preached, and the Lord manifested his presence amongst us; one German woman cried aloud, and more were melted into tears. Their minister, who was a Presbyterian, was there, and looked very wild, but said nothing.

After I got to Mr. Sands's, the woman beforementioned, sent for me; Mr. Sands went with me, and when we got there, we found the minister and several others, who had all arrived before us. I asked the woman for what intent she had sent for me, she answered, that she had been powerfully wrought upon under preaching, and that she was a sinner and an undone creature without Christ, I endeavoured to apply the promises, and told her she had nowhere to fly for safety, only to Christ; and I asked the minister if it were not so; he replied, it was: I then went on to urge obedience, and the means of grace, and again asked him if it were not so: he replied, "Yes, but there is no living here without sin." I did not like to fight, but being challenged, I could not avoid it. I then asked him if he was a minister of Christ; he replied, he was. "What," said I, "a minister, and live in sin!" "Yes," said he. I then quoted 1 John iii. 8, 9, and many other passages, and asked him what he did with his sins; he replied, that he set them all down to Christ's account. I then quoted a variety of other texts; but he replied, "I cannot English them, and therefore cannot dispute with you." "Then," said I, "let us pray." I first

besought God to deliver the woman, and then the family and minister.

I bade them farewell, and went to my friend Sands's, who desired me to make his house my home while I staid in that quarter. I spent the evening in conversing on the things of God, and what I had seen of his power: they were in tears all the while—the father, mother, and daughter.

Next morning he said, "We must have preaching here;" I said, "Very well, give it out;" he did so, and I preached to a large congregation, and the power of the Lord was present, and some of the great ones of the earth who were there, wept sore; and I spoke to them freely, one by one, as if they were in class. The two daughters and themselves found peace, and their son-in-law was powerfully wrought upon. I spent many an hour with these dear people of God. One evening, as I was reading a chapter in the bible, the power of the Lord came down on us, so that we all cried out, and I said, "Let us pray." We kneeled down and prayed, and it was a precious time. In the morning, C. S. said he never was so happy in all his life.

Next day I went on to my appointment, where we had a large congregation: I preached with life and power, and God attended the word with the energy of his Spirit. A Quaker girl was powerfully wrought upon, so that every joint in her shook, and she would have fallen to the floor, but four or five took and carried her out of the house: when she had recovered a little, she went to a neighbour's house, and told him that she had seen the dreadfulest old man that she had ever seen in all her life, and that he almost scared her to death; for his eyes looked like two balls of

fire, and that she expected every minute he would jump at her. "But," said the neighbour, "I know the old man, and he would not hurt or touch you." I went on, and the power of the Lord continued amongst us in such a manner, that many fell to the floor, and others cried aloud for mercy. One young woman rose and began to exhort the people;* I stopped preaching, which

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* "What a plain and easy comment is here put upon 1 Cor. xiv. 30, 31: 'If anything be revealed to another that sitteth by, let the first hold his peace; for ye may all prophecy one by one.' And how it meets 1 Cor. i. 27, 28: 'God hath chosen the foolish things,' &c. The same light dawned upon the mind of Mr. Wesley, and he walked in the same simplicity, as may be seen by the following extract from his Journal. And there are numbers now, who walk in the same light and simplicity.

"He says (Monday, Sept. 17, 1764), about noon I preached at Bath, the day before Mr. Davis had preached abroad. One fruit of this was, the congregation was larger now than I remember it to have been these seven years. Thence I rode to Comb-Grove, a house built in a large grove, on the side of a high steep hill. I found Mrs. ——— the same still, with regard to her liveliness, but not her wildness; in this she was much altered. I preached at five, to a small serious congregation. And I believe few were sent empty away.

"Two persons from London, who were at Bath for their health, had walked over to the preaching. Afterwards we all spent an hour in singing and serious conversation. The fire kindled more and more, till Mrs. ——— asked 'If I would give her leave to pray.' Such a prayer I never heard before, it was perfectly original: odd and unconnected, made up of disjointed fragments: and yet like a flame of fire. Every sentence went through my heart, and I believe the heart of every one present. For many months I have found nothing like it. It was good for me to be there.

"Wednesday 19.—At five we had such a congregation as does not use to meet here at that hour. At nine I preached at Comb-Grove, and found again that God was there.

"Is not this an instance of ten thousand, of God's choosing the foolish things of the world to confound the wise? Here is one that has not only a weak natural understanding, but

I always judged was best in similar instances, and let God send by whom he will send; she went on for some time with great life and power, and then cried out, "Let us pray;" we all kneeled down, and she prayed with life and liberty, until she was spent and so forbore. A preacher being present I called on him, and he went to prayer, and while he was praying, three were set at liberty; and after him myself and others prayed, and several received justifying faith. The shout continued for the space of three or four hours; after meeting broke up, I thought it was not necessary to meet the class, as we had had such a powerful time, and it had lasted so long already.

The young woman who had given the exhortation and prayed, took five others with her and retired to the barn to pray for the mourners who went with them, where they continued until late in the evening, and three souls were set at liberty; and another, as she was returning home in sore distress, fell on her face in the woods, where she continued in prayer until God set her soul at liberty to rejoice in his love.

An old Presbyterian woman requested me to call at her house on the ensuing day, as she

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an impetuosity of temper bordering upon madness. And hence both her sentiments are confused and her expressions odd and indigested. And yet, notwithstanding this, more of the real power of God attends these uncouth expressions, than the sensible discourses of even good men, who have twenty times her understanding.

"Thus I have many times known God to attach his power to the words of extremely weak men. The humble overlooked, the weakness of the men, and rejoiced in the power of God. But all his power is unacknowledged, unfelt by those who stumble at the weakness of the instrument."—See the Rev. J. Wesley's Thirteenth Journal, page 102.

wanted to discourse with me on religion. I did call, and she received me very kindly, and then related her conviction and conversion, and added, "That some years after, God had sealed her his to the day of eternity; and," said she, "neither our preachers nor people will believe me, when I tell them how happy I am." I then endeavoured to explain to her the nature of sanctification, and what it was, and asked her if we should pray together; she replied, "With all my heart." After prayer I departed in peace, having no doubt but what God had sanctified her soul and body. She was the first Presbyterian that I ever had met with, that would acknowledge sanctification in its proper sense.

I went to my next appointment, where I had put Brother G. D. (who professed sanctification), class leader, and the Lord attended his words with power. This had brought the man of the house, where the class met, into doubts whether the work was of God or the devil, for the people had frequently fallen, both under his prayer and exhortation.

As soon as I came to the house, he related how great his exercises had been respecting the work. "One day," said he, "I thought I would go down to my stack-yard, which stood some distance from the house, and there pray to God to discover the reality of it to me, and on my way thither, as I sat on a fence, I thought I saw a man sitting on the next pannel; I got off and went down to the stacks, and the man went with me, side by side, and when I kneeled down to pray, the man stood right before me. I prayed until my shirt was wet on my back, entreating God that he would give me some token, whereby

I might know whether the work was of him or not. The man who stood before me said, 'Blessed are those that are pure in heart.' I then arose to see whether he was a man or not, and went to put my hand upon him, and he said, 'Touch me not.' I then turned myself round another way, and he stood right before me again, and said several other words, which I do not relate, and then vanished or ascended as in a flame of fire." "Now," said I, "do you doubt about the matter, whether the work is of God or not?" "No," said he, "I have now no doubts about it, for God has sent his angel to confirm me." I then went and preached; the Lord was present. We had a glorious time, and several fell to the floor; we had a precious time also in class, and two joined society.

CHAPTER III.

A man hangs himself—Ocean of love—A Whitfieldite—Remarkable dream—Baptist woman exhorts—Remarks on the circuit.

NEXT day I went to my appointment, and found a large congregation. I preached, and the power of the Lord attended the word. One young man sprang from the bench, and cried aloud for mercy, then fell on his knees and prayed fervently; I stopped preaching, and when he was done I went to prayer with him, and after me several others: many wept, some cried aloud for mercy, and others fell to the floor. When I dismissed the people to meet class, I invited the young man in. Here we had a precious season among the dear people of God, and some mourners were set at liberty.

The young man soon after went to his brother-in-law's to make hay; and there arose a thunder storm, and he being under great distress, in the agony of his soul kneeled down and went to prayer, his brother-in-law came to him and beat him with his pitch-fork, and swore he would kill him, if he did not promise he would not go to the Methodist meeting any more; accordingly he promised him that he would not go, and immediately he went into deep dispair. His parents soon found that his despair affected his understanding, and they watched him, lest he should make away with himself. His mind was wretched and filled with horror, and his cry was, "that he had committed the unpardonable sin. That he had sinned against the Holy Ghost! in promising not to go to the Methodist meeting any more." In this melancholy desperation, before four weeks were expired, he stole away privately and hanged himself. This was the end of that poor unfortunate young man.

How careful ought parents to be, and those who have the care of youth under them, when they attempt to restrain them in matters of religion, lest they bring down their own hairs with sorrow to the grave, or are left to relent their own imprudent conduct when it may be eternally too late. And how must they feel or answer it at the bar of God, who have made themselves instruments in the hands of the devil, to restrain youth from the worship of God, while they have allowed them to live in all manner of vice without restraint; but, alas! how many such are to be found, who are enemies to the God of all good!

Our quarterly-meeting was held at Brother G.'s, many attended it, and Brother Garretson,

being our presiding elder, opened the meeting, and administered the sacrament; we had a precious time. In love-feast many spoke feelingly of the dealings of God with their souls, and seemed lost in the ocean of love, and many wept. After love-feast, Brother J. preached, and several exhortations were given, and we had a precious quarterly-meeting.

Next day, when I retired into a private room, and poured out my soul in prayer, the power of God came upon me in a wonderful manner, and I went out and told Sister J. (her husband being absent) that we would have a prayer-meeting; the family came together, and among them a Presbyterian girl, and the power of God came upon them so, that the girl and family all cried out. I then went on to my next appointment and preached. Here were two Baptist men, that had been convinced of the truth of what I preached, and followed me from place to place. One of them, as I was to preach in a Baptist settlement, invited their minister to come and hear me; accordingly two of them came. I preached from these words: "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." I endeavoured to show that the graces of the Spirit were the gift of God. Neither of the preachers said any thing; but one of the men arose and said, "Do not let us say any more, as we have done in our church, that we *cannot* do any thing, but that we *will not* do any thing."

Here I met with an old Whitfieldite, who was exceedingly happy; he told his experience, and said, "It was the case in Whitfield's time, about forty-five years ago, much as it is now, in the

divine power attending the word preached." The ministers perceiving they were in danger of losing their members, one of them went home with one of the men, he being a rich man they were loath to give him up, and tarried with him all day, and at night the other came and tarried until morning, but all to no purpose, he determined to go and hear me again, and invited the minister to go with him. They both set out, but the minister, seeing he was not likely to prevail, turned another way, and he came to meeting, where we had a precious melting season in waiting before God.

After preaching, I desired all those who had a desire to join society, to stay in class with us; accordingly, the Baptist man and some others staid in. I met society, and we had a precious time among us. He and three others joined society; one of them I advised to betake herself to her father's barn, as a place of prayer and retirement, and there frequently to supplicate the throne of grace, and I did not doubt but before that day four weeks she would receive the pardoning love of God; but she neglected it from day to day, until one night she dreamed that she saw the elements all on fire, and that it broke out on Fish-kill-mountain, and that she saw the Lord appearing with all his mighty host to judge the world, that the fire had reached one of their fields, and drew near their house, and that she was unprepared to meet God. Her screeches and screams alarmed all the people in the house; she sprang out of bed and they did the same; it was some time before they could convince her but what the day of judgment had in reality commenced. This increased her distress, and soon after she found peace to her soul.

At my next appointment, I had a Baptist preacher to hear me; many wept. I told him to wait, and any well disposed person might do the same. When I spoke to the leader, I found him to be a Calvinist, and asked who made him a leader? They said, Brother Tolbert. I told them it would not answer to have a Calvinist to lead our people. "Then," said he, "I will go out of the society." I said, "Very well;" and I crossed out his name and put in another that was settled in our doctrine. I pressed sanctification on them, and the Spirit of God came upon one woman, so that she trembled every joint in her body, and soon lost the use of her speech, and continued so for some time.

I desired the people to look to themselves, for they now saw, with their bodily eyes, how God was at work; they stood amazed, meanwhile the power of the Lord struck a Baptist woman to the floor, and when she came to she exhorted the people to believe, "For," said she, "I am as happy as I can live." When the Methodist woman came to, she said God had sanctified her soul. We had a blessed time, and I was happy.

Next day I met Brother Garretson at Brother B.'s, on Fish-kill-mountain, and held a love-feast; Brother G. opened it, and after handing about the bread and water, the people spoke feelingly of God's dealings with their souls, and we had a melting time. After love-feast, Brother G. preached, and I exhorted. When I came to this circuit, there were but few that knew the Lord, and when I left it, I think there were about one hundred that had found peace in Him of whom Moses and the prophets wrote. We had nine in this place when I came on the circuit, and we

now had forty added. I took one hundred into the society. We had many precious times here.

One day we had two Baptist preachers present, and I preached up holiness, and the Lord attended the word with mighty power, and we had a glorious time. One of the preachers told me that I had given them and all the people to the devil, by preaching up holiness and freedom from sin; "For," said he, "I sin every day." I then reasoned the matter with him, and said, "If you are a preacher of God, let us unite and preach down sin wherever we find it; for St. John says, 'He that committeth sin is of the devil:' and what will you make of that?" By this time a large number was gathered about us. I told him that the will was one of the greatest faculties of the human soul. "Now," said I, "let me see you put your hand to your head without the approbation of your will, or any one of you either sit down or rise up without the approbation of your will;" a Baptist young man said it could not be done, but his wife said it could; he desired her to do something without the consent of the will, but she confessed she could not. The Baptist preacher said, "He had learned something that he never knew before." We parted in good friendship, but the old preacher staid, and spent the evening very friendly. I trust he was a well-wisher to the cause of God.

CHAPTER IV.

Several obtain sanctification—Ocean of love—Meeting at a Quaker's—Shining face—A view of Jesus Christ.

NEXT morning I went with Brother Garretson to New Rochelle quarterly-meeting, where I

preached from, "Whom he did predestinate, them he also called," &c. Several exhortations were given, and we had a peaceable waiting on the Lord. Next morning Brother Garretson opened the love-feast, and many spoke feelingly of the dealings of God to their souls: after love-feast one preached, and several gave exhortations, and we had a peaceable waiting on the Lord.

That evening there came as many as twelve to me, and said that they wanted clean hearts; "Well," said I, "if this be your desire, I have no doubt but you will receive the blessing before you leave the house." I began to tell them what the Lord was doing, and what I had seen of his work through the land, and exhorted them to let every breath be prayer, as if it were their last, and then gave out a hymn and went to prayer, and four of the men fell to the floor, and struggled about as long as they would have done if their heads had been cut off. This frightened the women, who thought they never would come to. But I told them there was no danger, and exhorted them to be engaged with God for the blessing, and that I had no doubt but what he would sanctify them before they arose from the floor. They lay near one hour, and then one of them turned himself and began to praise God, who had sanctified his soul and body; and then another, and so on, till they all four professed sanctification; then shouted and praised God for what he had done for them. I exhorted the remaining eight to be much engaged, and the Lord would sanctify them also; they wept much, but did not receive the blessing.

There was a girl, about twelve or thirteen years old, that was struck down when the men were;

but no notice had been taken of her; afterwards I called for a light to see where she was, and when we found her, she was lying in the corner of the house like a dead person. I told them to let her alone, and the Lord would justify her soul: she lay about three hours, and when she came to, she said the Lord had pardoned her sins, and she had such a peace in her soul that she never felt before. We then all joined in singing and prayer and then parted, it being about twelve o'clock at night.

In the morning, one of the women that had sat by the evening before and seen her husband sanctified, was determined to have the blessing or die. She afterwards told me, that she eat no breakfast, but retired to her chamber and wrestled with God until near night, when the power of the Lord came upon her and struck her down, but how long she lay she could not tell; but she knew that the Lord had sanctified her soul.

I went on to my next appointment, where I preached to a large congregation; for the alarm had spread far and wide. When I came to my application, the power of the Lord came down, and about a dozen fell to the floor, and there was weeping and shouting, and praising God all through the house. Some were justified, some sanctified, and others seemed lost in the ocean of love. One of our brethren that day received the witness or testimony of the Spirit, who was sanctified some days before, but had been afraid to own it, for want of a clearer manifestation.

Next morning I went to my appointment, where I was to have a watch-night that evening; abundance of people were gathered. I preached, and three or four gave a word of exhortation: several cried out.

When the meeting broke up, a young woman, the daughter of one Kinsey, a Quaker, came to me, and requested me to preach at her father's; for she had dreamed the night before, that if I would preach there, the Lord would sanctify her soul. I told her to have an appointment made for the next day. Accordingly I went and preached, and we had a precious time.

After dismissing the people, I called the members of the class together, and while exhorting them to sanctification, the hand of the Lord came upon the young woman, and likewise on her mother, but not so powerfully as on the daughter; however, the young woman continued screaming, and screeching, and crying for purity of heart, until the old friend, her father, grew impatient, and came into the room where we were, and said, "The Lord is not in the earthquake, nor in the whirlwind, but in the still small voice." I replied, "Do you know what the earthquake means? It is the mighty powerful thunders of God's voice from Mount Sinai; it is the divine law to drive us to Christ; and the whirlwind is the mighty power of conviction, like the rushing of a mighty wind, tearing away every false hope, and stripping us of every plea; but give me Christ or else I die." With that he left us.

When his daughter came to, she professed sanctification; then she enjoyed the Lord in the "still small voice." The mother seemed to believe and not believe; one minute saying she did, and in another, unbelief coming in and telling her it was not possible the Lord should do so much for her, she again doubted.

Next morning I went on to another appointment at Brother Lyon's. I took my text and preached, and the power of the Lord was felt

among us by many: Brother Lyon's daughter, and another young woman, were both struck down to the floor. While I stood looking on, one of them appeared to have a degree of glory in her countenance, and, lest my eyes should deceive me, I asked a man by me, if ever he saw any mortal face shine like hers: he said he never did. Many that had run away from the meeting, swore that they would do terrible things to me: however, I escaped for that time, thanks be to God.

Next day I went to my appointment, and had a pretty large congregation; for they never had seen any thing like this, and probably curiosity brought many. I preached with life and power; and one of our local preachers caught of the Spirit, and went on Jehu-like, and did me much service. There were three or four justified, and one sanctified, and the saints were built up in their most holy faith. One woman fell on the hearth in great extremity of soul. I met the class, and the dear people spoke very feelingly, and no harm was done to us by the wicked.

I then went to my next appointment, where I was threatened hard by the children of the devil what they would do, if there were such work as at the first meeting; but this far exceeded the former; one woman fell to the floor, and cried out, "I see the Lord Jesus in his beauty! (repeating it, I believe, twenty times); but not with these bodily eyes, but with the eye of faith!" An old man also fell in one corner of the house, and made a great uproar. A soldier, who stood at the door, wept bitterly. Here I expected harm would be done: but there was none to my knowledge. After public meeting, I met the class, and all was well.

CHAPTER V.

A hard-hearted people—Sets out for the circuit—Preacher for the devil—Preaches on "What is truth?"—A young man falls into the fire.

I WENT to my appointment next day, where I found many assembled. I preached, and God attended the word with power. Here a lawyer was convinced of the reality of religion, and we had a good meeting. In the evening many came to see me, and to talk about religion; I told them what I had seen in various parts of the Lord's vineyard.

Next morning I rode to another appointment; the congregation consisted chiefly of dead, irreligious Church people. I saw but little fruit of the Spirit among them, though I was enabled to preach the plan of salvation, and to give them gospel warning.

I went to my next appointment, on the borders of Connecticut, and preached to a cunning, hard-hearted people, and stiff-necked Predestinarians. I met the class, which was very small in this place.

Next day I had a crowded house, and four or five preachers were present: I preached, and several of them exhorted; the woman of the house said, "She expected we were going to storm hell." Some cried out under sore distress.

Next day I met Brother G. and in the middle of my discourse, the Lord preached from heaven; some cried aloud, and some fell to the floor. Two professed that God had pardoned all their sins. Here I fell in with a man, the greatest scripturarian that I had ever seen. He told me, that he

had offered to engage, for a certain consideration, to get the scripture by heart in one year; and if he failed, he would forfeit double the consideration. Brother G. went on, till he got to General Copelin's; and I went to Widow Smith's and preached: met class, and had a comfortable time. Here I met with Catharine Van Wick, an Israelite, in whom I believe there is no guile: she professed holiness, and I believe she enjoyed it.

Next morning I set out for my circuit; went to my appointment, and found a considerable number gathered. Here were a good many Baptists, but God worked, and many cried out. I met the class, and had a melting time among the little few that waited on the Lord. Several Baptists made intercession for me to preach in their neighbourhood, about one mile and a half distant. I had a meeting appointed and preached there, and I trust the word did not fall to the ground, but that good seed was sown in that place.

I went next day to another appointment, preached, met the class, and had a good time. The people gave great attention. I then went to Salisbury, and preached to a large congregation. There were some dear old white-headed men, whose silvered locks were in full bloom for the grave, cried as if they had been whipped. Indeed, the word is a rod of correction. One young man was so powerfully wrought upon, that he came to me to know the reason; "For," said he, "I have heard the text preached from many times, but it never had such an effect on me before." I told him the eternal God was at work with him, and now was the time to make an application to the Lord, that he might bless him. Here the woman of the house was the most uncommon,

cunning, religious person, that I had ever met with. We had a good time in class.

At my next appointment, I preached to a small congregation in a Baptist settlement. Here a Predestinarian preacher attended, and seemed very friendly; but after meeting the class I inquired into his character, and they informed me, that he lived about half a mile from that place, that he had two wives, one an old woman and the other a young one, the old one lived a mile and a half from him, and the young one with him. "Well," said I, "do you call him a good preacher?" They said, "Yes, they thought he was." I told them that he was a preacher for the devil, and an heir of damnation, and I warned the Methodists against hearing him at the peril of their souls.

I went next day to my appointment, preached in the evening to about five hundred people, and among them were two ministers; several were cut to the heart, and thirteen or fourteen came to join society; we took them in, and spoke as kindly to them as we could, they being only young in the way.

At my next appointment I preached to a crowded house. Here was a Baptist preacher, who invited me to dine with him; I met the class, and had a precious time, then I went home with the minister, who used me kindly.

Next morning I went early to my following appointment, having a good way to ride; when I came there, I found that Mr. Steel, a Presbyterian preacher, had appointed a meeting at the next house, a little way off, at the same hour; I told the man of the house, that it was not worth my while to pretend to preach, the people being

chiefly Presbyterians, and but three or four Methodists. Accordingly, we went to hear him; his text was, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." In the first place, he invited and commanded them all to believe; under the second head, he told them who it was that might ask, and said, "It was believers, God's chosen people;" under the third head, he spoke comfortable words to God's people, and so concluded.

After he had done, I stepped up to him, and said, "How do you do, Mr. Steel?" Said he, "I do not know you." I told him I was a preacher. "I hope," said he, "you preach the truth." I told him I should begin in about fifteen minutes. I suppose I had about five times as many to hear me as I should have had, if it had not been for his preaching, for the whole congregation, and himself with them, came to hear me. I took for my text the words of Pilate to our Saviour, "What is truth?" This text Mr. Steel had given me, by saying, "I hope you preach the truth." If ever I preached with the Spirit, I did at that time; and the people cried out, and Mr. Steel seemed exceedingly uneasy, and would walk to the fire, and then back again; then another would cry out, and he would scratch or rub his head, like a man confused or perplexed. I dismissed the people, met the class, and had a peaceable waiting before the Lord.

I next went to 'Squire King's on Mount-Washington, and preached to a fine congregation, considering the place, and we had a precious time. In class, a young man prayed very powerfully, and in such a manner, that I concluded in my mind he would be a preacher, and so it proved, for he shortly after set out in the work.

The next day I went from the Mount to another appointment, where I found the man a friend to Methodism, but the woman an enemy. The people came out and I preached to them; they appeared to be a hard-hearted, stiff-necked set.

My next appointment was at Brother Wager's, where I preached to a large congregation. We had a powerful time, some cried aloud for mercy, and others shouted praises to God for redeeming love. I met the class which was large. Here I found a precious loving people, and had a powerful melting time among them.

I went next day to Captain Salsbury's, where I had a pretty little congregation, who gave good attention to the word spoken. Some wept, some sighed, and others groaned. I met the class, and found some precious souls happy in their God.

I went next to Dr. Hambleton's, and preached to an attentive congregation. I met the class, and had a melting time. My next appointment was in Albany, and the river being so full of ice, I was informed that I could not cross, so I went home with a friend. In the morning there was a great roaring fire made, just before we went to prayer, and a young man that stood on the hearth, after we had sung and kneeled down, began to totter, and at last fell into the blazing fire; our friend, seeing him fall, sprang and pulled him instantly out again. After prayer I asked him if he was subject to fits; he said, "No." I asked him if his soul was converted to God; he said he did not know that it was. I then told him that I knew it was not, and besought him to call upon God to have mercy on him, adding, "That he might be exceedingly thankful that he was out of hell." It was owing providentially to that man's

pulling him out of the fire, or he would have been beyond the reach of mercy. His body would have been burned to death, and what would have become of his soul?

CHAPTER VI.

Disputes on Calvinism—New York Conference—Great works—Newbury Circuit—Extraordinary class and fast-day.

NEXT day I went to my appointment, where I had a tolerable congregation, but a mixed multitude of Presbyterians, Baptists, and Methodists. I preached and had a peaceable waiting upon God, but I cannot say much good was done. I also met the little class.

Next day my appointment was at a tavern, I saw the people frequently running in and out of the bar-room, and I soon discovered that this was no place to win souls; I told them that I would preach there no more. One of our friends gave leave for preaching at his house. I met the little class up stairs.

I set out for my next appointment; I had been previously informed, that I was going to a nest of hornets. When I arrived at the place, I found a large congregation gathered, and I preached from "The clay and the potter." I discovered, while I was speaking, that several sat as on nettles and thorns; however, I went on and finished my discourse, and immediately was attacked by some of them. They asked me if the meeting was over, I told them, "Yes." Then about half-a-dozen began to dispute; for in my explaining the text, I tore old Calvin up

from the very bottom. We continued our dispute from the time that meeting broke up, until about eleven o'clock at night. I told them to speak only one at a time, and they would last the longer; one of them asked me what I would do with this text, "Whom he did foreknow," &c. I told him to spread it far and wide, that on that day four weeks, I would preach from those very words.

At the time appointed hundreds came together, and I preached from the words. They were exceedingly attentive, and listened with all the powers they had. After I had concluded and dismissed them, they said, "If I had beaten them in argument, I had not in judgment." In a short time afterward, about thirty joined society, and talked of building a meeting-house.

I went down to Captain S.'s, and told him, that if he could get a place in a certain town about two miles distant, that I would preach there. He asked me if I would preach in the Presbyterian meeting-house if he could get it; I told him, "Yes." He got his horse and rode to the minister, and asked him if he were willing to let a pious old man preach in his meeting-house, as he was just going to leave those parts. He said, he was, if the elders were; he then went to them and obtained their consent. Accordingly I preached, and the people gave great attention. After preaching, I told them if they were willing, that I would preach there again on the Monday following, on predestination, as it was a spare day with me. Accordingly, I preached at the time appointed, from "Whom he did foreknow, he also did predestinate," &c. The preacher came with his pen, ink, and paper, and sat be-

hind me in the pulpit, and began to write; but in a few minutes got lost and confused, and laid aside his pen and ink. I went on and finished my discourse; the people gave attention, and I saw some weeping in the galleries; after I had done, the preacher rose up and said, "This fellow has had my pulpit two days;" then said he to me, "I want to know if you hold to the fall of man?" I answered, "I appeal to this people, if ever it were preached fuller from this pulpit, than I have this day preached it." He then asked me "If I held with the main heads of the Westminster confession of faith.', I told him, "No." He then got out his articles and began to read them; but the greater part of the people followed me out of the house.

The Saturday and Sunday following, we held our quarterly-meeting at Brother Wager's. On Saturday, one of the preachers preached, and there were several exhortations; we had a melting precious time of it among the people of God. On Sunday, we had a good many friends at love-feast, considering it was a new circuit; and after handing the bread and water about, there were two or three prayed, and Brother Garretson set the friends to speaking their experiences, and many spoke feelingly. I arose and claimed the promises, that God would sanctify his people, and besought every person to be engaged for the blessing, and to take no denial, but have it to-day. And the power of the Lord came down, first on Brother S.'s daughter, then on his wife, then on a black woman belonging to the house; there were three sanctified in a short time, and we had a most blessed, precious, powerful time in waiting on the Lord.

We now set out for conference, which was to be held in the city of New York. We had several love-feasts as we passed along; and when we came to the city, we met and joined with our brethren there. Our conference went on from day to day in brotherly love and unity. There was preaching by one or another every night. I was sitting one day in the kitchen where I put up, being tired of confinement in conference so long, and the Spirit of the Lord came upon me in a miraculous manner, so that I was fully convinced that something great would be done at the conference.

Next day Bishop Asbury opened the love-feast; then Brother Whatcoat spoke, and when he had done, I arose and told them my experience: the people gave great attention, and when I came to the account of my sanctification, down dropped one of the preachers, and did not rise until the Lord had sanctified his soul. I then claimed the promises, and in a moment the house was filled with cries and screeches, and wonderful shouts. Several went among the people, to those whom they found in distress, to admonish, exhort, and pray with them. Afterwards, six told me that God had sanctified them; and seven, I think, that God had justified them. Three had to be carried home that evening, who were not able to go themselves.

After conference, I went to my appointment in Newburg circuit; I called at a Presbyterian elder's, and preached in his house, and held a love-feast at a tavern, where we had a powerful time; four or five were sanctified, and three or four justified.

Next day I went to Field-Burress, a place where

there never had been preaching; here God laid to his helping hand, several cried aloud for mercy, while the sinners outside roved round the house like wolves; after they were a little pacified, I dismissed the people.

Next day I went on to my appointment, where I found a clever little congregation, and one of the most happy old men that I had ever seen. I preached to the people, and had as happy a meeting as ever I had; for if the Lord had not withheld his hand, I could not have preached. After preaching I met the class, and one half of them lay on the floor; the sinners around looked like death, and I exhorted them to fly to Christ; telling them that they need not say, Who shall ascend into heaven to bring him down? Or who shall descend into the deep to bring him up? For if they would not believe this, they would not believe if he were to appear in a flaming fiery bush, as he did to Moses.

Every time I preached in this place, we had a shout in the camp. One day an old Baptist man said, "You have stripped me of every principle I had, and what do you advise me to do?" "Daddy," said I, "it is never too late to turn from bad to good." He said, "If you would always stay on the circuit, I would join with you." "That," said I, "is a trick of the devil; you will always have as good preachers as I." "Well," said he, "set my name down." He desired to have a day of fasting and prayer, and they appointed the Friday following. When I came round again, they told me that it was the greatest day they ever had seen, that the slain lay for hours on the floor,

CHAPTER VII.

Dispute on purity—Dispute with Quakers—Candles go out—Love-feast, many sanctified and justified—Woman loses the use of her limbs for three days—Black despair—Wonderful shout.

I WENT on to my next appointment and preached, the power of the Lord was present to heal; some professed sanctification, others justification, and many wept. I met class and several joined society, and among the rest an old Presbyterian that had been a steady attendant, and nobody thought he ever would join us. I examined him closely as to his experience, and finding that he held our principles, I advised the class to have him for their leader, as they had no suitable person among them for that station, so he was put in leader.

Next day, being excessively cold, I had to ride twelve miles to my appointment, where I found a clever little congregation, and a Baptist preacher with them. I warmed myself, and then preached from these words: "Blessed are the pure in heart, for they shall see God." While I was speaking, the minister appeared to be quite in an agony, he was so angry: notwithstanding, God blessed many of the people.

When I concluded, the minister arose and asked me if the meeting was ended. I said, "Yes." He then said, "As a servant of Jesus Christ, I cannot but contradict what has been spoken. It is true the words of your text are Christ's, but there is no such thing in this life as purity of heart; for we cannot live in this life

without committing sin, and you spoke as though a man made himself pure in heart." I said, "I appeal to these people in what way and manner I preached. First I showed, that no man by nature was pure in heart; I then showed, that man was justified by an act of free grace; and afterwards, that he was made pure in heart, by the Holy Ghost given unto him. Now, if you are a minister of Jesus Christ, preach down sin to hell, from whence it came, and preach up holiness of heart." I then went into the other room and called the class, and we had a precious time among the dear people. I found that they did believe, that it was their privilege to be made pure in heart.

I went next day to my appointment, and preaching not being until candle-light, and a Quaker's meeting being in sight, I thought I would go to the Quaker's meeting. There were two girls and two men spoke; one of the young men I thought spoke feelingly, but as for the others, there was no religion in what they said that I could perceive. At last an old man got up, and leaning on the top of his cane, said, "We are too apt to be running after the *Lo-heres* and *Lo-theres*," and so went on with such like strange talk.

When their meeting broke up, I took an opportunity to speak to the young man, and asked him why he broke off so soon, for I knew there was more where that came from. Said he, "I will come and see thee in the evening." I thanked him, and told him I should be glad to have some discourse with him: so went to my appointment, and in the evening preached, and had a peaceable waiting upon God. In my discourse I told the people that the scriptures were

the standard, and if our experience did not come up to that it was not genuine; therefore we must try ourselves by the touchstone of truth. One young Quaker, after the people were chiefly gone out, said, "Did I understand thee?" "Why?" said I. "Did I not," said he, "hear thee say that the scriptures were the word of God?" "Why," said I, "nobody denies that." "Yes," said he, "I do, and defy thee to prove it." I then began with John: "In the beginning was the word, and the word was with God, and the word was God," &c. "Now," said I, "my dear, is not this the word of God?" He could not deny it. "But," said he, "we, as a people, deny the bible being the word of God." Next morning an old preacher came to see me, and I said to him, "One of your young men surprised me last night." "How so?" said he. "Why," said I, "he said you, as a people, denied the bible to be the word of God; and St. Paul says, 'All scripture is given by inspiration of God,' &c." The old man looked confused. "Why," says he, "we believe the scriptures to be the declarative word of God."

I went to my next appointment and preached to the people: we had a precious melting season; I met the class, and we had a comfortable time among the dear people of God.

I went to my appointment at Brother Ellison's, near New Windsor. This man has built us a preaching-house at his own expense, and a pretty little one it is. He took me into a back room and said, "If you go on as people say you do, you will drive all the people away, for which I should be sorry; for I have a great regard for your society, and have built you a preaching-

house." I told him we must leave the event to God; but he seemed very uneasy. I still told him that we would leave the matter with God. There were in class at that time, not above ten persons, and before I left the circuit there were above forty. Here something happened one evening very uncommon; as Brother Brush was preaching, the candles on a sudden became dim, and they gradually grew dimmer until they went entirely out. This was interpreted many ways, as though it were an omen of some strange event. However, it might readily be accounted for from natural causes; the room being so exceedingly close, with the doors and windows shut, that a sufficient quantity of air could not come in. The perspiration and breath of the people, together with the burning of the candles, producing so great a dampness or contamination of the air, as to destroy or deaden the flammability, and, consequently, the candles might be thus extinguished.

I had told the people that I would preach on predestination: a great number gathered, and I preached accordingly; many were stripped of Calvinism, and two joined society; one of them became a great advocate for our cause. Here we held our quarterly-meeting, and we had a large congregation. In the love-feast, after handing the bread and water about, the people spoke the clearest of justification and sanctification, in point of distinction between them, of any I had heard in those parts. About thirty had professed sanctification from the time I went on the circuit till then.

Here Brother Anthony Turck found the blessing. At this meeting about six or seven were

sanctified, and as many justified.* The hour of preaching coming on, the preaching-room could by no means contain the people, we therefore had to retire to a large barn. Brother Brush preached, and after him an exhortation was given. After meeting I went to an appointment at Newburg Town, and preached to a pretty large congregation, chiefly Presbyterians. I met class, and found them very lively and happy in the way of salvation.

Next morning I went on to my appointment to S. Fowler's; he is a precious man, and his wife is a daughter of Abraham. I preached from Revelation v. 1—5, and the Lord attended the word with great power; many cried out, and fell to the floor; and several, when they came to, professed that God had sanctified their souls. One woman lost the use of her limbs for three days; her husband wept much, thinking he had lost his wife; however, at the end of three days she came to, and was as happy as she could live in the body. At this place we hardly ever failed having a powerful time of the outpouring of the Spirit of God.

The following day, I preached at my next appointment; some cried aloud, others fell to the floor, and many fled for fear. We had a most powerful time, and two joined society. Next morning an old Irish woman came to me, being convinced of her backslidings, to know what she should do to be saved; "For," said she, "I knew

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* The transcriber has been informed, from good authority, since the death of Mr. Abbott, that sixteen souls were that day sanctified—instead of six or seven—and a much larger number justified.

the Lord to be precious to my soul about fifteen years; but in coming from Ireland I sinned and lost it, and from that time I have never had one ray of divine love, although twenty-five years since." I said, "You are out of hell, call upon the Lord to have mercy on you." After exhorting her, she went away; the next news I heard of her she was in black despair, and so continued. I went to see her, and prayed with her, but all to no purpose: she departed this life in about three months after.

I preached in the evening, and we had a precious melting time: the woman of the house said she never had seen such a time before. I spoke from these words, "Buy the truth, and sell it not."

I went next morning to another appointment, with the man of the house and his wife; they had been old Moravians. I preached to the people, and God attended the word with power; some cried, others shouted, and several fell upon the floor. Upon the whole, we had a wonderful shout in the camp: some opposers got very angry and ran away. I met class and we had a heavenly time; here the old Moravian man and woman both got very much tried. She told the people that she hoped the Lord would give me to see my error before I died; but blessed be the Lord, he gave them to see their error before I came round again.

CHAPTER VIII.

Woman married out of the society—He gets up in the night to pray with a family—Remarkable occurrence—State of the circuit—Deist in a storm at sea—New York Conference—Dead love-feast.

I WENT to my next appointment, and we had a small congregation in a Baptist settlement, where some fruit appeared. I met the class, which was small, but they were a precious people.

Next day I went to another appointment, and preached: some cried for mercy. I met the class and had a happy time.

Next day I preached, and the Lord gave me great liberty: many cried aloud. In the class I found a precious people.

Next day my appointment was at Brother Dayton's, where the meeting-house was built by the Baptists and Methodists, each were to take their turns; but the Baptist preacher got angry, and said he would not preach there any more if the Methodists did. I preached, the people seemed very attentive, and much tendered. I met the class, which was large, and we had a precious time. A small dispute arose here: a young woman had married out of society, and I told her to come forward and answer the charge; and she said, that she thought we would not turn her out of society for marrying a member of another church. I told her no, if he were a regular approved member of another church. She said, he was a member of the Quaker society; and so the matter ended. I then went through the class, many spoke feelingly, and some that had lately

received large manifestations of the grace of God, seemed altogether lost in the ocean of love.

I went to my next appointment, and before the people gathered, I was telling some present what had happened in my travels, and that I had once taken a man by the hand, and said, "God out of Christ is a consuming fire," which fastened upon him, so that after he went home and was in bed, in the night he arose from his bed, expecting every moment to be damned, as he was out of Christ. However, he never gave over struggling and praying, till God blessed his soul. While I was telling this, a young woman came in, and it fastened on her heart, so that she went home immediately in sore distress of soul. I preached to the people, and after dismissing them, met the class, we had a precious melting time, and many of them spoke very feelingly of the dealings of God to their souls.

After dismissing the class, the man of the house said to me, let us go and see the girl that went away before preaching; we went, and found the house full of people; I preached to them, and many hearts were tendered, for the Spirit of God attended the word.

After meeting, I was invited to stay all night which I consented to. I lay in the same room where the old people were, and in the dead hour of the night I heard the old woman cry out, "Hannah! Hannah!" I listened, and soon heard the voice of prayer in another room. I said, "Mammy, let her alone, she will do well enough," for she was praying to God for mercy. However, the old woman continued to call and cry out, until the girls came running into the room, saying, "Mammy, pray for us! Daddy pray for

us! or we shall be damned this night!" They arose from their beds and began to pray. I suppose the old man had never prayed before since God made him. The old woman said, "We must have the preacher up." But by that time I was half-dressed; I went to prayer, and believe the girls would have found peace that night, but I had no one to help me. I prayed until I was exhausted. However, the old man, his wife, three daughters, and two sons, were all brought in shortly after. Paul may plant, and Apollos water, but God giveth the increase. All glory be to him alone.

Next day I went to my appointment at Brother O.'s, and preached to a large congregation in the barn; God attended the word with power. One old Presbyterian grew very angry, and said I ought to be kicked out of the place. An old woman stepped up to him and said, "I am a Baptist, and you are a Presbyterian, and if ever I heard the truth preached, I have heard it this day." I went to the house, but the old man seemed mad enough to injure me.

Here we had made great improvement among the Germans. Brother G. D. had got among them. We had a very comfortable waiting in class before God, and some joined society.

It was now time to repair to our quarterly-meeting, which was held at Brother Dayton's. Brother Brush preached on Saturday, afterwards some exhortations were given. On Sunday, in love-feast, after handing about the bread and water, the people spoke feelingly, considering their inconvenient situation in a private house, with three or four rooms on a floor, and a great number in the place.

Here I will relate an occurrence which I think is worth noticing. Brother Woolsey's son Thomas, and two of his cousins with him, went to the barn, and there wrestled with God in fervent prayer some time, afterward came to the house, and the power of the Lord came upon them all three in such a manner that they fell to the floor, shouting and praising God, and they continued till almost day. God sanctified another man while he lay in his bed, as he told me afterwards. Also, Elijah and Chloe, son and daughter of Brother Woolsey, received the blessing of sanctification; there were now five in two families, that professed to enjoy that blessing. They set up a prayer-meeting, the people attended, and the Lord blessed them in it: ten, twelve, or fifteen, have been justified in one meeting, and several were sanctified.

While I rode on that circuit, I took between eighty and ninety into society, and saw thirty souls sanctified; but I believe more than double that number were sanctified on the circuit while I rode on there. When I left it, the work was going on with as great rapidity as ever.

It may not be amiss here to relate a narrative that I had from a pious woman, concerning her brother. He was a young man who had openly and publicly espoused deistical principles, asserting that there was no place of future punishment, or, in other words, no hell. His conduct corresponding with his principles, and being possessed of a very handsome estate, he soon wasted his constitution by intemperance; finding it decaying very fast, he was advised to try the sea, in order to repair it again. Accordingly he took a passage with an old pious Presbyterian captain that kept

up prayer on board, aud with whom he often disputed the point, asserting that he did firmly believe that there was no hell or place of future punishment. However, they had not been long at sea before the Lord sent down a mighty tempest as he did on Jonah. All human probability of surviving was taken away; the captain, perceiving their imminent danger, began to exhort them to prepare to meet God, when, to his great surprise, the first man that bawled out was Mr. *No-Heller.* The captain, being a steady firm man, turned to him and said, "What is the matter with you? I hope you are not afraid to die. I thought you told me that you verily believed that there was no hell." "Oh!" said he, all bathed with tears and wringing his hands, "it will do well enough to talk about on land; but it will not do for a storm at sea."

However, it pleased God to spare them, and bring them all safe home again; and he, finding himself a little recovered, began to be ashamed of his testimony at sea, and soon fell into his former excesses again, which brought on his old complaints. He was reduced to a sick bed, and all hopes being gone of his recovery, he began to seek God in earnest, and the Lord in his infinite mercy spoke peace to his soul. He continued happy in his love, exhorting them that came in his way against all such diabolical principles. He departed this life in a transport of joy, and I trust, rests where the wicked cease from troubling, and the weary shall for ever be at rest. Oh! that every deist and unbeliever were convinced, that his principles will not do for a dying bed or judgment day! The most heroic infidels tremble at the approach of death.

I set out for conference, and came down to General Copelin's, where I preached, and the power of the Lord attended the word: many wept, and we had a precious time.

I went on and overtook Brother G. and we rode in company to New York. In our conversation together, he asked me if I desired we might have such a meeting as we had there the last conference. I told him I did, and that we might have a much greater. "Why," said he, "there were but few individuals who liked it." Oh! how this struck me, that he, who was once so active in it, should now appear to be so much the reverse. However, I told him that it was of God, and that I did desire to see a much greater work. But I soon discovered that there would be nothing great done, there was such a division of sentiment among the preachers about the work. We had some love-feasts as we passed along: Brother G. opened them, and many spoke their experiences. I observed that on this journey I was not called upon either to preach, pray, or exhort. However, this was no great cross to me, as I was much broken down, just coming off my circuit.

We went into the city of New York, and the next day conference was opened: we went on very lovingly in the affairs of the church, from day to day, until it came to the appointment of our love-feast. Then it was brought on the carpet by Brother R. Cloud, concerning the love-feast at our last conference. He said that I halloed, and bawled, and cried fire, and scared the people! Then Brother G. got up and seconded him, and opposed the work with all the powers he had. Brother J. Lee said he was happy in the love-feast. The Bishop said he did not want

to hear them hallo, and shout, and bawl, but he wanted to hear them speak their experiences. I said, "Then, perhaps, I had better not go to love-feast." I was not in the least angry, but I was grieved in soul for the cause.

Our appointment was up at the new meeting-house, and abundance of people gathered. The Bishop opened the love-feast, and when the bread and water had gone round, and the people were at liberty to speak, not one spoke for some time. Then Brother Garretson got up and exhorted the people, and then Brother Cloud exhorted them likewise; but all to no purpose. Among the several hundreds present, there were but a few that spoke. For my part, I kept silent under great depression of mind, not feeling much faith or liberty of spirit. After some exhortations, the meeting broke up.

Many of the friends afterwards told me they felt death in their souls, and came to me to know what was the matter. I told them simply, that Brother Cloud had said that there was no good done at the last conference love-feast. But there were, to the best of my recollection, six who told me that they were sanctified, and seven, that they were justified at that love-feast.

Brother Morrel said, that this last love-feast was the most dead and lifeless love-feast that ever had been in York before. I understood that the preachers, in discoursing together, acknowledged that they had done wrong in what they had done and said on the subject. Oh! how careful ought the preachers to be, how they censure or speak against a work, merely because there are some things attending it which are not exactly agreeable to their views or wishes. Great harm may

be done by unguarded expressions or oppositions. We should learn to bear and forbear, and to make every necessary allowance.

CHAPTER IX.

Appointed to Long-Island—Conk shell—Dispute—A revival—Laughers stopped—Quarterly-meeting—Great work at the love-feast, but stopped.

I RECEIVED my appointment on Long-Island, and accordingly took my station. The next day I preached to a small congregation with life and power; the Lord attended the word with success, some young ladies were cut to the heart, and one gentleman cried out for mercy, and before meeting ended he found peace and joined society.

Next day I went to New-Town. Here we had a preaching-house and a few people, but very dead. I preached, and saw but little fruit; I met the society, and exhorted them to get more religion, and urged them to seek sanctification. This, I believe, is the oldest Methodist society on the Island.

I then went to my appointment at Jamaica, a very wicked little town, and preached in the evening in the Free Mason's Lodge-Room, a very convenient place. I spoke with freedom, but some of the children of the wicked one being vexed, blew a conk shell round the house while I was speaking. I met the little class, which was only three in number. I found that their eyes were in part opened, but they knew not God.

I went to my appointment at a clever Presbyterian's; his wife was also a clever woman, but

they knew not God. I preached, and the Lord touched the heart of their daughter; she cried for mercy, and continued so till the Lord set her soul at liberty. I met the class, and several spoke feelingly of the dealings of God with their souls.

Next day I met class not far from Rockway meeting-house, and had a middling time, considering the society had been on the decline for two years.

Next day I preached to a large congregation, and there seemed to be some little move among the people; however, I hope to see better times. I then went to an appointment at Brother Raynor's, at Hampstead-South, where I preached with some degree of freedom, but cannot say with as much life and power as usual. After preaching I met class, and had a tolerable waiting before God. Some spoke feelingly of the things of God, and others were very tender.

I went next day to a little town called Jerusalem (but not the city of the great King), and preached to a small congregation of hard-hearted sinners and backsliders. After preaching, I met class, which consisted of about half-a-dozen; here it seemed dead work. I retired to a back room, and poured out my soul before God for them. Then I went to the Brush plains, and preached to about a dozen; this was hard work. I dismissed the people, and met the class. Here I found a dear old German and his wife.

Next morning I went to my appointment at Z. Nail's, and preached to a small congregation. Here I endeavoured to give old Calvinism a stroke. I tarried all night with Brother Nail. There being no class here, I desired Brother N.

to give out preaching in two different places, against I came round again.

I went on to my appointment at Patchog, and had a clever congregation. Here was a meeting-house built for the use of every society. I took my text, "Examine yourselves, whether ye be in the faith; prove your own selves," &c. 2 Cor. xiii. 5. I endeavoured to show the necessity of so doing, because many false teachers had gone out into the world, teaching damnable heresies, denying the Lord that bought them. A Baptist preacher being present, appeared to get angry, and rose up and contradicted me. I told him to sit down, and I would talk to him by and by. But it was not long before he rose and contradicted me again. I desired him to sit down till I had done, for it was beneath a gentleman to act so. He then sat down and was quiet. I went on and finished my discourse, and dismissed the people. I then told him I was ready to hear him; he might rise and clear up what he had said. He spoke, and after he had done, I endeavoured to clear up what I had said; and added, "Tell your neighbours and those around you, that this day four weeks, I intend to preach a sermon on predestination." I then went home with Mr. S. at Blue-Point; he was an advocate for religion, but a stiff Antinomian.

Next morning I went to Mr. Leeke's, a Presbyterian, at Middle-Island, and preached to an attentive little congregation, who had very little religion among them. I asked Mr. Leeke, what sort of people I had to preach to next day. He told me they were all Calvinists, and in a Baptist meeting-house. Said I, "How long have our preachers preached there?" "About three or

four years," said he. "What," said I, "and no converts?" "No," said he. "This will never do; I shall not preach long there," said I, "without some fruit."

I went next day to my appointment at the Baptist meeting-house. Here I found a clever congregation, to whom I preached. After meeting, a number came round me, and said that I had given them all to the devil. "Given you all to the devil! why what sort of people are you," said I, "that I should give you to the devil? I give no Christians to the devil." I told them that that day four weeks I would preach a sermon on predestination.

I went to my appointment at Brother Brush's, at Wene-Cromack: there we had a preaching-house, and I preached to a large congregation with much liberty. After preaching I met the class, and found some souls happy in God. This is the oldest society we have on Long-Island, excepting the one at New-Town.

Next morning I went to my appointment, where I found a small congregation, and had a precious time both in preaching and in class.

Next day I went to Brother B.'s; some wept under the word. After preaching I met the little class, and endeavoured to press them to seek after sanctification, but it seemed to them as an idle tale.

I went to my next appointment, where the power of God struck a Baptist preacher's daughter, and she cried for mercy; another young woman did the same. The preacher's daughter went home saying, "That I preached hell and damnation, and that there was no mercy for her." I told the people it was not our doctrine at all,

nor any thing like it. We preach free grace and free mercy to penitent sinners. The other, after some prayers, found peace, and in class joined society; we had a precious time.

Next day I went on to another appointment, had a small congregation, and about fourteen or fifteen members of society. After preaching I met class, they spoke very feelingly of the dealings of God with their souls. I then went to Brother Cole's, and met class in the evening; there we had a powerful time, many spoke feelingly, and we had a great meeting.

I went next day to the paper-mill at Hampstead-Harbour, and preached with great freedom; God attended the word with power, and many wept. I met class, and had a very precious time.

Next day I went to Sister Serring's (an old woman at Serring-Town), and preached in the meeting-house to a very attentive congregation, and met class: they spoke of the dealings of God to their souls, and I was happy in my own soul. Here Mr. G.'s daughter asked me to come to preach at her father's. I thanked her, and told her to have it given out in four weeks. I went on to my appointment at Jamaica, and preached with life and power. Two women fell to the floor; the wicked sounded their horn round the house; however, this did not hinder our meeting; two were brought into covenant.

I went to Mr. C.'s, and preached to a wicked set at candle-light; here I endeavoured to frustrate old Calvin. I then went home with the class-leader, found him to be a Calvinist, and that he was very much disquieted and offended. From thence I went over to York, and told the

Yorkers that he was no Methodist, and that I would not preach there any more while he was in society. I then returned, and went to the place where I began my circuit. Here, while I rode this time round the circuit, there were four or five added.

Next day I went to New-Town, where I found Brother M'D. who had removed there from the Jerseys. I put him in as class-leader over the black people. He held prayer-meetings from house to house, and a revival soon took place, though not without some opposition from the dead or lukewarm Methodists. However, I told him to go on. Here, while I was preaching, God laid to his helping hand, and we had a shout in the camp; and the Lord laid his hand on an old negro man, who shook for about one hour, and then professed to have received the blessing of a pure heart; he had been in the way of religion about thirty years.

I went to Jamaica, and Brother Woolsey met me there. I had very strange feelings, and retired in secret; Brother W. retired also, and when he came back he said, "I have had very strange feelings that I cannot account for, unless something great is to be done this evening." A certain gentleman's daughter, about seventeen or eighteen, a cripple, who had been brought there in a little waggon, also said she had strange feelings that she could not account for. I preached, and the people kept laughing and talking at a most wonderful wicked rate all the time. When I had done, I desired Brother T. Woolsey to give an exhortation; but they talked and laughed louder than ever. I sat down, and besought God, with all the faith I had, for help;

all at once I felt my hair rise with the power of God: immediately I cried out for God to strike them down to the floor! With that they tumbled over the benches, and one over another, and ran and hurried out as fast as they could, and never stopped till they were out in the street.

The next meeting we had there, the rumour having spread, we had all the grandees of the town; it was on a day that they had been running their horses, and two horses had been killed by running one against the other, and the riders had like to have shared the same fate, but in a few weeks they recovered. I preached to the people, and the mob threw stones and broke the windows; one stone weighed seven pounds, but it happened to hit the casement, and so hurt nobody. I advised Brother Dudley to set a watch, and endeavour to find the wicked unprincipled sinners out. It may be observed, that no one possessing the principle of a man, will ever willingly and deliberately disturb a religious society in its exercises of public or private worship. They are the beasts of the people, in want of breeding, civility, and religion. May the Lord pity, and have mercy on them.

Next day I was conversing with Brother Dudley on the subject, and told him we were in a free country, and it would never do to be so served; while I was speaking, in came the sheriff, being very angry about the usage we had received, and said he was going after the disturbers. He mounted his horse and off he went, and soon brought one of them before a justice of the peace, and he was fined five pounds. The others came and acknowledged their faults, and we forgave them; judging that the fine of the first man

might suffice for the present, as a warning to the others, and being in hopes that as they were humbled, they would do so no more. Here, notwithstanding the malice of wicked men and devils, we formed a society of nine persons, who all professed faith in Christ before I left the circuit.

I went on to my appointment at Rock-way, which was the time of our quarterly-meeting. I preached on Saturday, and some others gave exhortations. On Sunday morning we opened our love-feast; and after handing the bread and water about, many spoke feelingly of the dealings of God to their souls. After love-feast, I preached, and the Lord laid to his helping hand, and sent the truth home to the hearts of the people, with the energy of his holy Spirit; some fell to the floor; some ran to the door; some fell over the benches; some cried aloud for mercy; others were rejoicing in God their Redeemer, and a number lay about the floor, under the operation of the mighty power of God, as dead men and women. There being a Quaker preacher present, when he saw many about to run off, he arose and exhorted the people not to go, nor be scared, adding, "It is the power of God: the Lord is in this place." Blessed be the Lord, he has some witnesses for Jesus among them, and would to God there were more such. I continued to speak until I was spent, and unable to speak any more; I then stepped out of the stand, and Brother P. took my place, and in a short space, the people were quiet, and not one was to be heard in all the congregation, crying to God for mercy: the enemies of truth then said, "That Abbott had raised the devil, but P. had laid him again." After the exhortation, we concluded the meeting.

CHAPTER X.

Glorious meeting among the Africans and Indians—A lunatic—Indian Woman's experience—Ruth Jones—Disputes—Quarterly meeting—Conference—A preacher down.

On Monday I went to my appointment, and preached to a hard-hearted people; but I had liberty in speaking, and hope some good seed was sown. After meeting, an African asked me if I would go to their meeting, which consisted of Indians and Africans, who professed themselves to be congregationers: I told him I would; and accordingly Brother N. and I went. The man who had given me the invitation, told me that they knew nothing of our hymns, and requested me to tell them to sing their own. When we arrived at the place, we found them gathered; accordingly, I told them to sing their own hymns; they did so: and when they had done, I kneeled down to prayer, and some cried out, and others fell to the floor. When I arose, I gave an exhortation, and many fell to the floor; some cried aloud for mercy, and others clapped their hands for joy, shouting Glory to God! so that the noise might be heard afar off. I was as happy among these Indians and Africans, as I could live in the body. God is no respecter of persons; but all them that fear him and work righteousness, of every nation, are accepted of him. This meeting continued for some hours; at length the Lord in a measure withdrew his Spirit, so we parted.

I went next day to S. Abbott's, a number both of Africans and Indians attended, that I had seen

the day before at their own meeting. I preached, and the Lord attended the word with power; some of the whites cried out, and many of the coloured people did likewise. After preaching I gave them an invitation to stay in class, they did so; after speaking to the whites, I spoke to them, and many of them testified clearly of the gracious dealings of God with their souls. This was a new place, where preaching had never been before I came to the circuit; now I had thirteen joined in class, and the most of them professed faith.

Here something strange turned up, which I will relate. A next-door-neighbour was deranged in her understanding, which was occasioned, as it was thought, by an Indian girl, who belonged to her, hanging herself; the woman thought that it was her ill usage to the girl that made her hang herself; this so affected her, that she lost her reason, and now her friends were obliged to watch her continually, for fear she should put an end to her existence in the same manner as the girl had done. I went to see her, and strove to encourage her to a composure of mind, by applying the promises of the gospel, but I fear to little purpose. How careful ought those to be, under whose care other people's children are placed, to use them well, and bring them up in the fear of the Lord, lest they rise up in judgment against them in the great day of accounts.

There came to me an old Indian woman, who told me she had been under sore distress of soul, "And," said she, "I went into the woods, and prayed to God on my knees, that if he would have mercy on a poor Indian, to give me a sign; and after some time, I fell on my face and prayed on, and I saw something like a sun settle down

close by me. I prayed on, and saw something like one sun more come. I prayed on, and there came something like another sun, and then there were three great lights like suns. I still prayed on; poor Indian prayed for a sign, and all the suns went away; and then I thought I saw so clear, that I could see to the end of the world; and then there came such a light and glory, that I felt it all through my body and soul, and it filled me with joy, and love, and peace: now, do you think poor Indian is converted?" I said, "Yes," and exhorted her to be obedient and faithful, and told her that God would do greater things for her yet. She appeared to have faith in Christ; I felt very happy, while she related this to me.

Next day I went to Patchog, and though it was the height of harvest, as I had promised to preach on predestination, it brought the people together without regard to business. I preached according to promise, and we had a melting time, and some cried out. When I had done preaching, I read the rules of the society, and made such observations on our discipline, as I thought necessary, and then desired as many as believed the doctrine that I had delivered, to follow me to the house; about fifty or sixty did so, and fourteen joined society. Our preachers had preached at that place, most part of the time, for near four years, without being able to form a society. I went home with my old Antinomian friend, Mr. S. who told me, that after all their cavils and disputes, on what they had heard on predestination, that it had generally been acknowledged by them, that it was the truth. In that place the people had meetings among themselves, for

twenty-three evenings, and it was judged by some that there were one hundred and fifty souls converted to God; but this I leave to the day of eternity.

Here I met with Ruth Jones; I think she had the best memory of any woman I had ever met with in all my travels. She had joined society, was a great scriptuarian, and a strong advocate for the truth.

I went to my next appointment, where I found three Baptist preachers, and one Presbyterian preacher. I was under great exercise, it being a Baptist meeting-house; however, I concluded to preach the truth as it was in Christ, and leave the event to God. I went in, and after singing and prayer, I gave out these words, "The gifts and calling of God are without repentance." I had great liberty in preaching, and saw some fruits of the Spirit among the people; but I observed an uneasiness among the preachers. After I had done, I asked the Baptist preachers severally if they would sing and pray, but they all refused; I then asked the Presbyterian, and he replied, "I will join you;" so I sang and prayed, and then dismissed the people.

One of the Baptist preachers, Mr. C. said, "In fifteen minutes I shall begin," and asked me to stay and hear him. I told him I could not, as I had twenty miles to ride, and so left them. Mr. Lake informed me, that after I was gone, he preached predestination on the highest key, and that as soon as he had done, the people arose and universally testified their abhorrence to the doctrine; and one man said, "Mr. C. your preaching is an abomination; I know it to be so in my

family; for my children are now men and women grown, and if I reprove them for sin, let it be what it will, their reply is, 'It was so ordained, and if we are to be saved we shall be, do what we will; and if we are not to be saved, it is in vain to try, we can do nothing.'"

At my next appointment, I found the people gathered, and amongst them, a Mr. H. a Presbyterian minister; I sang, prayed, and took my text, and felt great liberty in speaking; the power of the Lord arrested one sinner, so that she cried out for mercy. After I had done preaching, and before I had time to dismiss the people, Mr. H. arose and said, "Is this meeting done?" I said, "Yes;" with that he said, "You are an old deceiver, you have preached false doctrine, and you are a liar; for you have preached, that a man may live without sin, but I say no man can; and he that says he is without sin, deceives himself, and is a liar." I let him go on a while: I was folding down several leaves of scripture, on sundry texts, in order to support what I had advanced; when he had done I arose; and at that instant he sprang for the door and hastened away, the man of the house went after him near one hundred yards saying, "Come back, Mr. H.;" but all to no purpose, for he still went on, without paying the least regard to his being called. However, as soon as he was gone, an elder took up the matter, but soon found himself at a loss; but in order to make the best of the business, one of the friends replied, "Mr. S. is not at present prepared for an argument." "What then," said I, "does he come here for? And why does he take the field of battle without arms? A man should always be armed that

means to fight; and to begin a battle without being prepared for the attack, discovers great folly."

Another man standing by, who was intoxicated, said (clapping his hand upon his breast), "I have that within me that cannot sin!" I then replied, "I smell a stink of liquor!" "Liquor," said he, "I have not drank one drop of rum to-day!" "But," said another person, "such a neighbour tapped a hogshead of cyder to-day." So it appears he was drunk with cyder instead of rum, which is one and the same abomination in the sight of God. Yet, poor man, his principles led him to boast of something within him that could not sin, though he could get drunk. Can a man be an inward saint, and an outward sinner? Can he serve God in his heart by faith, while he serves the devil outwardly in his life? Once a child of God always such, do what they will! May the Lord pity all those who are under such dangerous delusions! They were soon out of the door, disputing until they gave each other the lie, and I was afraid there would be blood spilt among them, for one man swore he would lose every drop in his body, for the doctrine that he had that day heard; but it ended in words without blows, for which I was thankful.

I then left them, and went with Mr. W. who told me he had sat twenty-five years under Mr. H. and never knew before, what principles he held; but said he, "I have done with him," and soon after he joined society. I went to his Brother T. W.'s, where I tarried all night. I went next morning to Brother Hobb's. Next day was our quarterly-meeting, and a great many people came out. Here I met Brother Wnatcoat

and Brother Morrell; one of them preached, and the other exhorted. Next day Brother Whatcoat opened the love-feast, and after the bread and water were handed round, divers young converts spoke very feelingly of the goodness of God, and his dealings with their souls; we had a precious time. There was a large congregation, and one of our brethren preached, and the other gave an exhortation; we had a solemn, and I trust a profitable, time to many souls.

I then set out for conference. While I travelled that circuit, I took between eighty and ninety members into society. May the Lord record their names in the Lamb's book of life, and save them in the day of eternity! Amen.

I attended York conference, where I trust the affairs of the church were settled in brotherly love. The Bishop observed, that he never had heard so many speak of sanctification in this place before; may the Lord increase their number. I told the Bishop that it had been about nine years since I was round the Salem circuit to see my children in the gospel, and that I desired to go there: he replied, "You may go and ride there this winter."

Accordingly, I set out for Philadelphia, on my way to my circuit; when I arrived in the city, the Bishop told me that I must preach in the evening. Accordingly, I attended the church in Fourth-street, where, after singing, I kneeled and prayed, but did not attempt to take a text or preach, for, under prayer, the power of the Lord descended on the people in such a manner, that some fell to the floor under the operation thereof; the cry of mourners, and the joyful acclamations of the christians were so great, that I could not

be heard. Many cried aloud, and among them was Brother Cann, one of our preachers, who was wonderfully overcome by the divine power; when he came to he stepped into the desk, and publicly acknowledged that he had ever been an enemy to people's crying aloud, or making such a noise in public worship; but that he then could not help it himself, that he could no more refrain from crying aloud, than he could from dying, if God were to send the messenger of death to arrest his body.

Brother M'Claskey went through the house among the mourners, praying for and admonishing all those that came in his way, and requested me to do the same; accordingly, I left the pulpit without attempting to preach, and followed his example. Our meeting continued till near eleven o'clock. No doubt that meeting is well remembered by many of our friends in Philadelphia. O may its good effects be seen in eternity. It was a gracious time to many souls: several professed justification, and some sanctification.

CHAPTER XI.

Salem circuit—Ocean of love—Shout in the camp, and a woman exhorts—Joshua's resolution—Spirit of contention—Powerful class-meeting.

AFTER I left the city, I took my circuit at Brother Clark's, about eleven miles above Salem, where I preached, and the Lord attended the word with power; one sinner trembled every joint in him, and I expected he would have fallen to the floor, but he fled out of the house with trembling and astonishment. I met class, and had a precious time among my old friends.

I went to my next appointment at Hain's-neck, where I saw some fruits of the Spirit under the word. I met class, and had a precious time.

On Sunday I went to Penn's-neck meeting-house, where I met with a large congregation, consisting of my old friends and children in the gospel. There the Lord manifested his presence among us, to the joy of many souls; for my own part, if the Lord had not withheld his hand, I could not have preached. In class, several were so lost in the ocean of love, that they could not speak; such a melting time I had seldom seen.

In the afternoon I preached at Salem to a large congregation, and felt freedom in delivering the word; I met class, and had a peaceable waiting before God.

I preached at Brother S.'s, met class, and found they had grown cold in religion, and to the things of God. May the Spirit of the eternal God stir them up to more diligence!

At the Widow W.'s, I had a crowded house, and the Lord attended the word with power, and several appeared much affected. In class, I pressed sanctification, or holiness of heart, on them: we had a comfortable waiting, and our souls were refreshed with the love of God.

I went to Brother Swing's, and preached to a congregation mostly Presbyterians; and although I saw but little fruit, yet I felt a freedom in speaking, and hope it will not be altogether labour lost. In class, several spoke feelingly of the Lord's dealings with their souls.

I went to Brother T.'s, who informed me that they had not had a preacher for eighteen months, although they had a class of fifteen or sixteen members. We had a crowded house; I spoke

with freedom, and the Lord was present amongst us, to the joy of many souls. In class, we had a melting time.

Next day, as the people had but little notice of my coming, I had a small congregation; however, I preached to them, and hope that some good was done: there we had no class. I lodged at Mrs. W.'s, and in the morning they set me over Morris-river, and I went to the church, where I met a large congregation, to whom I preached. The Lord made bare his arm, and many, both saints and sinners, cried aloud. There I met many of my dear old friends, whom I had not seen for about nine years; divers of them were as happy as they could live. I remembered several of them who had professed sanctification when I was amongst them in years past; some had retained it, but others had in a measure lost the witness. Blessed be the Lord for what he has done, and is still doing, for the inhabitants of Morris-river. At Brother Barlow Williams's they had but little notice of my coming; however, I spoke to the few who were present, and met class; several spoke freely, and appeared in a measure happy.

Next day, at Mr. H.'s, I spoke with great liberty; many wept and some cried aloud. I met class, and we had a shout in the camp of Jesus; some fell on the floor, and one woman gave us an exhortation: it was a good day to many souls.

I went to Brother Goff's, where we had a good time. I impressed sanctification on them, with all the power and ability that God had given me. There I met with many of my old friends, and was happy to find that God had not only preserved them steadfast in the faith, but had added many to the church.

I went to 'Squire Cresey's, on Cape-May; there I found they had been without a shepherd for about eighteen months. They had not much notice of my coming; however, I preached to the few who met. The members of society present still professed faith, and spoke freely of the dealings of God with their souls, yet acknowledged great deadness for want of preaching.

I went next to Brother G.'s; I found since I had been there last, that the Universalians had made a great rent in the Baptist church; several of them came out to hear me, and I felt much freedom in declaring the truth of God unto them, though I saw but little or no fruit of the Spirit: as we had no class, I dismissed the people. A Baptist man tarried behind and said to me, "I do not know what to do, for my neighbours were formerly Baptists, and praying people, but since they have turned Universalians, I do not know one of them that is a praying person." I told him I could give him no better advice than old Joshua's resolution, "Let others do as they may, to be sure and serve God himself." We spent some time to satisfaction, in conversing on the things of God.

I preached in a Baptist meeting-house on the upper end of the Cape, but did not feel that liberty in speaking which I generally had, owing, I believe, to a feeling sense of a spirit of contention amongst them. After preaching, the people began to dispute about the pews; one said he had hired this, and another that pew, and that such and such should not sit in them. I told them that I had nothing to do in the matter, for I was only on sufferance myself, and therefore not a suitable person to interfere in, or to settle a mat-

ter of that nature. I met the class, and found them likewise all in confusion about a poor person that was half Indian; and some of them, having more pride than religion, could not stoop to sit in class with him; and to cloak the matter a little, they had raised several objections against him, and without supporting any thing, insisted on my expelling him, which I refused to do, as there appeared a good testimony in his favour, and that he was of an orderly life and conversation: at which, two of them determined to withdraw from society, and desired me to cross their names off the class-paper; I did so, and thus the matter ended.

I went to W. T.'s, and preached with great liberty to a small congregation; I met the class, and there appeared but little life or power among them. I exhorted them to more religion, and to press forward for sanctification.

At Tuckehoe meeting-house, I had a large congregation, to whom I preached with liberty: I met class, and we had a melting time; many spoke feelingly, and I pressed sanctification on them.

At my next appointment, I found a poor, but a blessed people; there the Lord laid to his helping hand, and attended the word with power; some cried out, some fell down, and others clapped their hands and shouted for joy: we had a shout of praise in the camp of Jesus. I met class, pressed them to seek sanctification, and was uncommonly joyful at seeing how happy these dear people were.

I then went to Brother E. Budd's, where the Lord attended the word with power; many cried out, and some fell to the floor. I met class, or rather attempted to meet it, for I had not spoken

to above two or three before the Lord met them in such power, that several fell to the floor, and we had a shout of a king in the camp. "And many shouted aloud for joy: for the people shouted with a loud shout, and the noise was heard afar off." Ezra iii. 12, 13. This meeting continued from eleven o'clock till night.

CHAPTER XII.

Stretch for sanctification — Presbyterian falls — Converted sawyer—Articles of faith—Ocean of redeeming love—Revivals—Great work at the quarterly-meeting—Persecution —Remarks.

I THEN went to Brother A.'s, in Deerfield, and preached in the evening to a hard-hearted set; however, I was enabled to declare the counsel of God, although I did not feel that freedom that I usually felt. Some testified of the goodness of God to their souls in class.

On Sunday I preached with freedom in Broadneck meeting-house; some wept. In the afternoon I went to Murphy's church, in Pitt's-Grove, where I met a large congregation. God attended the word with power, and we had a precious time in class.

Monday I went to Malago, a new place, and preached; there I saw some fruit of the Spirit.

Next day I went to Brother C.'s, and preached to a clever congregation; the power of the Lord attended the word. I met the society, and had a precious time amongst them.

At Hain's-neck, we had a crowded house, and the Lord attended the truth with power; some fell on the floor. I met class, and several joined society.

I then went to Brother Peddrick's, in lower Penn's-neck. There the Lord attended the word with the energy of his Spirit; several cried aloud for mercy. I met class; one sinner fell, under the power of God, to the floor. Several prayers were put up for him, and the Lord, in his mercy, set his soul at liberty, whereby he was enabled to rejoice in redeeming love; glory to the name of Christ.

On Sunday I preached in Penn's-neck meeting-house; there the Lord attended the word with power, and several cried out for mercy. After preaching I invited the mourners to stay in class; they did so, and in class the Lord laid to his helping hand, and his power was present to the joy of many souls; several were set at liberty to praise him as a sin-pardoning God, and one professed sanctification. It was a day that will never be forgotten, in time or eternity, by many souls.

Here I met with friend I. Ffirth, who asked me if I would preach in upper Penn's-neck, if he could procure a place, and give me notice. I told him I would. Then we went on for Salem, in order to attend my afternoon appointment. There I found a large congregation, but being rather too late, by reason of our meeting continuing longer than usual in the Neck, my son David was preaching to them, on the same text that I had spoken from in the morning, viz. "Quench not the Spirit." After he had done, I gave an exhortation, and we had a peaceable waiting before God.

I went to my next appointment, where I had a clever congregation, and the Lord attended the word with power. Two fell to the floor, and we

had a little shout in the camp of Jesus. I met class, and about twelve joined, and we had a precious time. After meeting, a young man said to me, "Father Abbott, what shall I do? I have been in full stretch for sanctification: I have left nothing undone that I could do; I have prayed almost all night on my knees for the blessing; and sometimes it appeared as if I were just going to receive it, but now it seems farther from me, and as if I should never receive it at all." I said, "I believe you are in the right way, and let us fervently pray for the blessing, and I believe that God will give it unto you before we rise." We kneeled down, and he soon fell to the floor, as one dead, under the mighty power of God; his blood appeared stagnated, and he lay some time in this state, while we were made partakers of divine blessings: when he came to, he praised God and testified that he had given him a clean heart. Brother S. invited him to tarry all night; but he said he would go home and tell the good news to his parents, and so set out: he had fifteen miles to walk. He was, soon after this, called to the work of the Lord, and took the field as a travelling preacher.

At my next appointment I found a crowded house, to whom I preached, and the Lord attended the truth with the energy of his Spirit; several cried out, being cut to the heart, under a sense of their depraved and fallen state. In class I impressed sanctification on them, and the power of the Lord fell on Sister W. who, with several others, received the inestimable blessing. A Presbyterian hearing the cry of mourners, came to the door, and the power of the Lord reached his heart so that he fell into the house, and was

renewed in God's love in this meeting! He had known what religion was previous to this, but then he got a fresh spring. He and his wife both joined society. I spent the evening with Sister W. in great satisfaction, conversing on the things of God.

Next day I went to Brother S.'s, at New-England-Town, where I found a crowded house, chiefly Presbyterians, to whom I preached from Romans viii. 30, "Whom he did predestinate them he also called," &c. and hope it was not labour lost.

I went to my next appointment, about nine or ten miles distant, where I found several of the New-England-Town Presbyterians and Baptists, who had followed me thither; to whom I preached on predestination, and they gave great attention. When I had concluded, a young man arose and told his experience. I had seen him in my last round, and he then told me that he was in great distress, and said he was afraid that he should be lost, for that he saw no way for his escape. I then applied the promises of the gospel, and advised him to fly to Christ, and betake himself to prayer; "For," said I, "you have spent many a day and night in the service of the devil, and now be determined to spend the remainder of your time in the service of God." He at that time left me without making any reply, whether he would or not. Being a sawyer, he went to his mill, and set it to work; but his mind being exceedingly agitated, he said to himself, "What shall it profit me if I gain the whole world, and lose my own soul? I will take the old man's advice." So he shut down his mill, and retired into the swamp, and took himself to prayer for

about the space of three hours; sometimes on his knees, and sometimes on his face, until the Lord spoke peace to his soul. "Now," said he, "I am as happy as I can live; and exhorted all to seek for the blessing."

I desired the people to tarry while I read our articles of faith, and also their own. They all sat down, and I read our own first, and then I proceeded to read theirs; they all sat still until I came unto the third article, which spoke on this wise, in substance: "God, for the purpose of his own glory, fore-ordained whatsoever comes to pass, and predestinated such a certain number, both men and angels, for eternal life, and the others he passed by and left them to eternal damnation; and that the number was so certain and definite, that one could not either be added or diminished." At reading this, they arose and left the house. I met class and had a precious time. There were a number added to the church at this place while I rode the circuit.

At my next appointment I tore up Calvinism. I had great liberty in speaking, and many wept. After preaching, I read our articles, it being a new place, and then asked, if any had a desire to join society; there were nine who joined. I tarried that night at Mrs. Hand's.

Next day I went to Morris-river church, and had a large congregation; there the Lord attended the word with power. His people seemed lost in the ocean of redeeming love, and several fell to the floor, and many praised God: it was a day of great power to many souls. In class, many of the dear people were so happy that they could not speak. We had precious times generally at that place while I rode the circuit.

I went to the Widow H.'s, and we had a crowded house. I preached with liberty, and God attended the word with power; many wept, and some cried out; we had a small shout in the camp. In class, we had a powerful time; a woman seemed lost in the ocean of love, clapping her hands, shouting glory to God, and praises to his holy name. We had a revival, and I formed the class in this place. May the Lord record their names in the Lamb's book of life!

At Tuckehoe we had a crowded house. I did not expect ever to see them again on this side of great eternity.*

While we were singing

"Come ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
While ye surround the throne."

the power of the Lord fell on me in such a manner, that I could neither sing nor give out the hymn until the Lord withheld his Spirit a little, which ran through the house with power. I then prayed, and if ever I preached with life, liberty, and power, I did that day. I met class and we had a precious time. The children of God seemed lost in the ocean of redeeming grace. Some lay on the floor under the mighty power of God.

I went to my next appointment, where I found the house crowded. We had a shout in the camp of Jesus; two old sinners were cut to the heart, and got their souls converted, and joined society. In class we had a wonderful time; our meeting lasted for several hours; a number lay on the

* This proved to be the case, for he never had another opportunity of visiting them.

floor under the mighty power of God, and several professed sanctification. This is strange work in the eyes of the carnal heart; but glory to God, we know in whom we have believed! "Am I a God at hand, saith the Lord, and not a God afar off? Do not I fill heaven and earth?" Jer. xxiii. 23, 24. I went home with Brother Hesler.

I next preached at Brother B's. Here the Lord attended his word with power: one sinner kneeled, first on one knee and then on the other, and soon fell on the floor and cried aloud for mercy. I met the class, and we had a shout in the camp; many prayed aloud, others shouted for joy, and the noise was heard afar off. Several professed sanctification, among whom were Brother B.'s son Wesley, and his daughter. The son soon after took the field as a labourer in the Lord's vineyard. May he ever be faithful to the gift of divine grace received.

We held our quarterly-meeting at Murphey's church. Here I met with Brother Merrick, our presiding elder, and Brother Cann, who rode on the Bethel circuit. On Saturday, Brother Cann preached with life and power, in the demonstration of the Spirit; Brother M. and myself gave exhortations; we had a profitable waiting on the Lord.

On Sunday morning Brother M. opened the love-feast; after handing about the bread and water, the people began to speak very feelingly, and the power of the Lord came down among them; many cried aloud, and others fell to the floor under the mighty power of God. Some cried aloud for mercy, and some shouted for joy —joy indeed, to see sinners flocking home to God, as doves to the windows; others prayed aloud, so

that we had the shout of a king in the camp, and the power of the Lord was present to heal those who were wounded by the Spirit of the eternal God, for the Lord killeth and maketh alive. By this mighty power sinners were convinced of their undone state without a Redeemer, and souls were converted, whereby they were enabled to shout redeeming love to God and the Lamb: some professed sanctification.

Thus the work went on until time for public preaching, so that the sacrament could not be administered during that space of time. At eleven o'clock it was judged best to open the doors; many people were waiting without for admittance. After a short interval public worship began and Brother Merrick preached, and after him several exhortations were given, and divine power attended the word; several were reached to the heart, and one or two ungodly sinners were so powerfully struck, that they were helped off by their ungodly associates, being so wrought on that they were unable to go themselves without their help: and many of the children of God were built up in their most holy faith, for which my soul adores the God and Rock of our salvation.

An appointment having been made in Upper Penn's-Neck, by John Ffirth, at the house of John Stremple, a neighbourhood famous for vice and immorality, where they had no regular preaching nearer than ten or twelve miles, except now and then a few words in a small Quaker meeting, where very few of the vulgar ever attended; I was informed, that when this appointment was made, there were some present who were nearly or quite men and women grown, who had scarcely heard a gospel sermon in all their lives.

When the day came, J. F. met me at Murphy's Church agreeably to a former appointment, and gave me notice thereof; accordingly we set off, and on my way thither my mind was solemnly impressed with these words, "I have a message from God unto thee." (Judges iii. 20.) We went to William Barber's in Upper Penn's-Neck, where we dined: he used us kindly, and gave us information that we might expect some interruption from some dissolute people; for there had been some talk of running horses on the public highway, which led through the man's land where the meeting had been appointed, and not far from his house, and to be at the same hour of the meeting, but this fell through.

When we arrived at the place, we found a large congregation assembled; for in consequence of the novelty of a Methodist meeting, the talk of an intended interruption, &c. the people had generally got together. When we went into the house, as many people followed us as could well crowd in and stand upon their feet. I took my stand near the door, there being a considerable number outside. Two men followed us into the house who appeared ill-disposed, one of them took his stand near the middle of the house, where he remained during the meeting without offering any disturbance, the other stood about three feet from the door, with a truncheon in his hand about two feet long, which he held by the small end, three or four others remained outside the door, with the like weapons in their hands. I sang, and kneeled down to pray before either of them offered any interruption; but when I besought God to visit that part of his vineyard, and to make it as famous for virtue as it had

been for vice, one of them replied, that it was as good already as any other part he had known, and made use of several other expressions during the time of prayer. When I had done prayer, I asked him if he knew that he had violated the laws of the land, and if put in force, that he had forfeited twenty pounds, and must either give security for his future good behaviour, or go to jail. I then charged him at his peril to desist, and give no farther interruption. He made several replies, and appeared very vicious.

Mrs. Hews, an old Quaker woman, who sat just at my elbow, seeing the man's conduct, and hearing what had passed, bade me not to be afraid, and put me in mind of the sufferings which their friends had undergone for the cause of God. I was truly glad to find her an advocate for Jesus, though, I bless God, I did not feel the fear of man. I proceeded and gave out my text, "I have a message from God unto thee." (Judges iii. 20.) I had not spoken long, before he began again to interrupt me, raising himself on his toes to see if the others were at hand, but the door being surrounded by a number of the most respectable inhabitants, those club gentry were either ashamed or afraid, so that they kept their distance.

I soon found that it would not answer to dispute, and therefore, without any regard to what he was saying, I began to pour out the terrors of the law upon him in the most awful manner I was capable of. I soon saw his countenance change, and he cried out, "Is it me, Sir, you mean?" "Yes," said I, "you are the very man, and I have a message from God unto you," which I delivered in plain terms, and began to pray for him. He quickly discovered a disposi-

tion to get out of the house, but this he could not hastily do, the crowd was so great in the door. His confusion was great, and he cried out, "Do not judge, do not judge." At length he got out, and halloed "Amen" several times, but he soon gave that up. A Quaker gentleman being at the door, said to him as he went out, "Thou hast met with thy match."

I have since understood that he had anchored his vessel in the Delaware, two or three miles distant, in order to attend this meeting, and had sworn that he never meant to weigh anchor again until he had driven every Methodist out of the Neck. While I was praying for him, God convinced a woman of sin, who soon after got her soul converted, and with her husband joined society. Blessed be God, notwithstanding all the malice of men and devils, we had a solemn and profitable time to many souls who were broken into tenderness. Soon after a society was formed, and they became a precious people.

I left the circuit after six months, having received eighty-five members into society, and had seen about fifty sanctified by the mighty power and grace of God, and many others that had been justified. There was a great revival among the classes; may the Lord be mindful of them, and preserve them in his holy fear.

CHAPTER XIII.

Trenton Circuit—Slain and wounded up stairs and down—Ocean of love—A man on a bed—Long Branch lovefeast lively—Street preaching—Sewell's History of the Quakers—Meeting in the woods.

I LEFT Salem after the quarterly-meeting, in order to travel Trenton circuit; and on my way

thither I attended the quarterly-meeting at Bethel: after preaching and exhortation on Saturday, we adjourned our meeting until Sunday morning.

Next morning Brother Merrick opened the love-feast, and the people began to speak their experiences very feelingly. After several had spoken, and a few exhortations had been given, I arose and exhorted them to look for sanctification; for now was the day of God's power; and the power of the Lord fell on them in such a manner, that they fell to the floor all through the house, upstairs and down, so that speaking experiences was now at an end; for many shouted praises to God, while others cried aloud for mercy. I looked round me upstairs and I saw a vacancy, although the house was crowded; so I went up and found a number of them lying all in a heap. I went to them and found they were mourners. I exhorted them to cry earnestly to God for mercy and spare not; they did so; I and three or four others prayed for them, and the Lord set all their souls at liberty to rejoice in his love.

I turned round, and there lay two others struggling as in the agonies of death. I kneeled and prayed, and several others did the same, and the Lord spoke peace to their souls. I looked, and by those I saw another lay in like manner; prayer was put up in his behalf, I went to several others in like manner; but they not being set at liberty, went down stairs and found that the slain and wounded lay all through the house. I found numbers, both men and women, dispersed through the congregation. By this time we concluded, it was time for public service to begin; but it was agreed that the doors should not be opened, and

we therefore dispensed with public preaching. This meeting began at nine o'clock, and continued until sun about two hours high. Some were justified, and others sanctified; but what number of either, will be a secret until the day of eternity.

From Bethel we went to Crosswicks quarterly-meeting in Burlington circuit. Saturday we had preaching and some exhortations, settled our temporal affairs, and made ready for the approaching Sabbath. I went home with Brother Lovel, where we continued singing and praying until about eleven o'clock in the evening; during which time two souls were justified, and two sanctified. Next day our love-feast began; but the people did not speak so lively as I could have wished. After love-feast I preached, and the Lord was precious to some souls: then Brother Lovel gave an exhortation, and one found Him of whom Moses and the prophets wrote, and several cried and wept.

I went from Crosswicks to Trenton quarterly-meeting; after preaching and exhortation on the Saturday, we dismissed the congregation; and the preachers, stewards, leaders, &c. settled the temporal concerns of the circuit.

Next day Brother Merrick opened the love-feast, and many spoke very feelingly. One young man was so wrought upon that he trembled every joint in him, to such a degree that he shook the bench on which he sat. I then looked around and saw four or five lying on the floor; I left the pulpit and went to them and prayed for them: we had a precious time. After our love-feast ended, Brother G. preached, and Brother M. gave an exhortation; but there did not appear any move among the people.

Next day I took my circuit, and went to Brother C.'s, where we had a crowded house, and among them a Baptist preacher. Here I tore up Calvinism with all my power. I met class, and we had a precious time; some seemed lost in the ocean of redeeming love. One woman, who had been sanctified some years before when I was at this place, was now as happy as she could live, having never lost the witness from that time to the present.

I went on to another appointment and preached with life and power, and God attended the word with the energy of his Spirit. Several fell to the floor, and others ran out of the house; some professed sanctification, and others experienced justification under preaching. I met class, and we had a peaceable waiting before the Lord. After meeting I went to Brother Pyle's.

Next day I had a very small congregation of about six or seven persons, and found them very dead with regard to religion. But at my next appointment I preached to a large congregation in Monmouth meeting-house, where I endeavoured to make old Calvinism tremble. After preaching I met class and found them very dull.

My next appointment was at Squankhum, where I had a large congregation. Here a man, who had been for a long time under affliction, was brought to meeting on a bed in a waggon, being fully persuaded in his mind, that if he could get to this meeting and hear old Abbott preach, that the Lord would convert his soul; he lay on the bed, and cried and prayed all the time of preaching. I met class, and when I spoke to him he told me his exercise, and his belief that God would set his soul at liberty. I then said,

"Let us pray;" we kneeled down and prayed, and according to his faith so it was, for the Lord set his soul at liberty from sin and guilt.

At my next appointment I preached, and we had a peaceable waiting before God. I met class, and we had a precious season among them; a few joined society.

Our quarterly-meeting was held at Long Branch. On the Saturday there appeared some little move among the people; on Sunday morning our love-feast commenced, and several spoke very feelingly. I arose and gave them an exhortation, and the Lord laid to his helping hand, and sent the word with energy, like a two-edged sword, to their hearts; and they fell before the Lord like Dagon before the ark, or like men slain in battle. Speaking their experiences was now at end; the place was filled with acclamations of prayer and praise; some cried for mercy, others for clean hearts, and many were praising God for his glorious power and grace; several professed sanctification, and others justification. We had a blessed time, and our meeting ended in great harmony.

I desired the people to give out preaching for me at Shrewsbury, a town in which the Quakers, Baptists, Presbyterians, and Episcopalians, each had a house of public worship; but they all, as with one accord, refused me the liberty of their houses. I then directed that it should be given out for me to preach in the street, which was done. When I came to the place I found a large congregation; some judged that there were five hundred people present. I preached with great liberty, they gave great attention, God attended the word with power, and many tears

were shed, although in the street. Street preaching, and preaching in the fields and woods, is often made the most successful.

I went home with Brother M. and next day preached to a crowded house with liberty: the power of the Lord arrested a young Quaker, and he fell to the floor as if he had been shot: his mother being present cried out, "My son is dead! my son is dead!" I replied, "Mammy, your son is not dead; look to yourself, mammy, your son is not dead;" and in a few minutes we had a number slain before the Lord. An old Quaker man stood with tears in his eyes; I said to him, "Daddy, look to yourself, this was the way with you when you had the life and power of God among you. Read Sewell's History of the People called Quakers, and you will find there that John Audland, a young man, was preaching in a field near Bristol, and the people fell to the ground before him, and cried out under the mighty power of God." The man of the house brought the book, and read the passage before the congregation, and he then acknowledged it to be the work of the Lord.

I attempted to meet class, but did not speak to above two or three, when the people fell before the Lord as men slain in battle, and we had the shout of a king in the camp of Jesus; two or three professed that God had sanctified their souls. The young Quaker and several others, professed that God had set their souls at liberty; several joined society, and we had a precious time.

When I went on that circuit there were about six or seven in society at that place, and when I left it, there were about thirty-six; six or seven

of whom had been Quakers. At this place our meetings were generally so powerful, that I never regularly met the class during the time I was on the circuit; for we always had the shout of a king in the camp of Jesus. Glory to God.

I preached at the Falls; the man of the house was a Methodist, and the woman a Presbyterian. We had a peaceable waiting before God. I met class, and we had a powerful time. I impressed the doctrine of sanctification on them: two young women fell to the floor, and one young man fell backward off the bench and made such a strange noise that he frightened the wicked all into a huddle in a corner; for as he lay near the door they had no way to make their escape. Both the girls professed sanctification, and the young man professed to be justified.

I visited New Brunswick, where we had no society; but God raised up one of nine members, while I remained on the circuit. May the Lord increase their number. I preached also at Princeton, where I endeavoured to pull old Calvin's errors to pieces. There the Lord raised up a society of nine persons more before I left the circuit. Glory to God.

Our quarterly-meeting was held at Brother H's. Brother G. preached, and Brother M. gave an exhortation. In our love-feast, our friends spoke very feelingly, several testified that God had sanctified their souls while I had been on the circuit; and a number of others, that God had justified them freely. After love-feast, finding the congregation was large, we thought it best to retire to the woods, where Brother G. stood in a waggon and preached to the people; after him Brother M. gave an exhortation: when

he had done, I arose and gave another, and the Lord laid to his helping hand, and he slew eight or ten, who fell to the earth under the mighty power of God; but my strength being exhausted, and no one speaking after me, the meeting broke up.

We had many blessed times while I rode that circuit, which was about six months.*

CHAPTER XIV.

Eastern shore of Maryland—Remarks—Shout after shout—They fall like men slain in battle—Some overcome and filled with redeeming love—Numbers fall and the wicked fly—Extraordinary singing—Great work in a family—Ocean of redeeming love—Remarkable love-feast.

SINCE I have been a preacher, I have kept an account of two hundred and twenty-four souls that I have seen sanctified. When I rode Cecil circuit I saw thirty sanctified, and forty-three justified. When I was moved to Kent circuit, the Lord began to work powerfully. In twelve weeks God sanctified about fifty, and justified many. For fifteen meetings in succession, some were either justified or sanctified. We had

* Mr. Abbott left the Jerseys about the last of September, 1793, and the compiler finds, by the minutes for that year, that he was appointed to labour in the Cecil circuit, State of Maryland; but how long he laboured there the compiler is not able to determine, from any thing that appears in the manuscripts. In the minutes for the year 1794, he likewise stands on the Cecil circuit; but from the manuscripts we find that he laboured on Kent circuit; but how long he laboured there, it appears uncertain. He returned home unable to travel, about the last of May or the first of June, 1795. It appears that he spent the most, if not all of his time, during those years, when health permitted, on the above circuits.

shout after shout, and the Lord slew them like men slain in battle.*

May 10, 1794.—I met class, and had a melting time. At night the Lord was with us of a truth; the slain lay before him.

Sunday 11.—I had a melting time in the morning, and in the afternoon a peaceable waiting before the Lord. At night the Lord laid to his helping hand, and we had a shout in the camp, so that the noise might be heard a great way off. I took cold, and was very unwell for some days.

Thursday 15.—I met class, and had a melting time. At night the Lord opened the windows of heaven, and from the skies poured down righteousness, so that the people fell before him, and the cries of the wounded were great.

Saturday 17.—I went to Brother R.'s to preach; but being unwell, I got Brother D. Abbott to preach. I met the class, and God poured out his Spirit in such a manner, that both saint and sinner wept.

Sunday 18.—I preached, and God poured out his Spirit in such a manner, that they fell before him like men slain in battle. This alarmed the wicked, and they fled for the door; but God was too strong for some of them, who were left behind weeping for their sins. I was obliged to leave the slain, in order to attend my afternoon ap-

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*The compiler is sorry the manuscripts do not contain a more minute account of the labours of Mr. Abbott in those places. There can be no doubt but many things must have occurred in that period worthy of note, as it contains his labours from September, 1793, to May, 1794.

It may be observed, that from this time Mr. Abbott has been more particular in giving dates, than in any other parts of his labours.

pointment, where I met a large congregation, to whom I preached, and had a peaceable waiting upon the Lord. After preaching, at the Lord's table, we had a melting time. I went home with Brother M'C.

Next day I went to Chester-Town, and at night held a prayer-meeting. We had a powerful time, and one soul was set at liberty.

Tuesday 20.—I rode to Brother C.'s, and preached to a hard-hearted people.

Next day I preached at Brother Miller's, and the Lord was with us of a truth; some wept, and others rejoiced. Brother M. informed me that God had converted his three children and a negro girl, the night before; and I heard them tell of the Lord's dealings and goodness to their souls. In class, the power of the Lord was present; one was slain, and divers others were so overcome and filled with redeeming love, that they could hold no more. Glory to God, this was a good time to many, and I was happy in my own soul.

Next day we had a peaceable waiting before the Lord, both under the word and in class. In the evening the power of the Lord slew one, and when he revived he testified that God had saved his soul, and cried out, "O that I had wings that I might fly to Jesus! O that I could die to be with my Jesus!" clapping his hands and shouting glory to God.

May 25.—We had a melting time; both saints and sinners wept under the word. In the afternoon I preached from these words, "To you that fear my name, shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall." God

attended the word with the energy of his Holy Spirit in such a manner, that numbers fell to the floor, and found Him of whom Moses and the prophets did write. The wicked flew to the door; glory to God, there was a shaking among the dry bones, and we had a shout in the camp of Israel. In family prayer the Lord was among us of a truth; one fell to the floor and cried for mercy. Glory to God, the place was glorious because of his presence, and my soul was happy in my God.

Next day we held a prayer-meeting in the evening, and several were struck to the floor by the power of God, and we had a shout in the camp.

May 27.—At night we had a prayer-meeting, and the God of love was present in the power and energy of his Holy Spirit. Many cried out, and several fell to the floor and besought God to have mercy on their souls; three bore testimony that God had pardoned all their sins; one lay near an hour as though she had been dead, and then came to, and sung with such a melodious note as I never had heard before. The voice seemed as if four or five were singing together, but upon examining them no one had sung with her, neither did they understand the tune, notwithstanding they all distinctly heard it, as if four or five were singing. She then seemed to die away again, and when she came to, sang as before, this was repeated several times; at length she arose from the floor, praising God for her deliverance, declaring his goodness to her soul. It was a good time, sinners trembled, and saints rejoiced, and my soul was happy.

Next day the Lord laid to his hand, and sanc-

tified one soul and justified another in a powerful manner.

May 30.—I preached, and the power of the Lord was present in such a manner, that several fell to the floor. The cries and lamentations of the wounded and distressed were great.

June 1.—I preached in town in the morning, we had a melting time, many wept. In the afternoon the Lord poured out his Spirit, and the slain fell before him like dead men; others lay as in the agonies of death, entreating God to have mercy on their souls; some found peace. Glory to God, many in this town seemed alarmed of their danger; may God increase their number. A girl, who lived with a Quaker, was cut to the heart in such a manner, that they did not know how to get her home; I went to see her, and found many round her, both white and black. She lay as one near her last gasp; I kneeled down and besought God for her deliverance, and in a few minutes she broke out in raptures of joy, crying out, "Let me go to Jesus," repeating it several times, then she arose and went home. Glory to God for what my eyes saw, my ears heard, and soul felt that day of the blessed Spirit; the meeting continued from three o'clock until evening.

Two young women, at a certain place and time, sitting in their father's house, said one unto the other, "If mammy had religion, I should get it too." The Lord struck her with conviction in such a manner, that she cried so loud for mercy, that she alarmed all the house with her cries, and thus she continued until three of her sisters were all struck with the same conviction for sin. Their cries to God continued nearly forty-eight hours,

with little intermission, when God in his infinite mercy set two of their souls at liberty, to rejoice in his pardoning love. Another of them came to town and met me, and I went home with her. As we were riding along the road, she being under sore distress of soul, cried aloud for mercy, and God broke in upon her soul in such a manner, that she clapped her hands and cried, "Glory to God in the highest." There was another young woman in the carriage with her, and the power of God struck her in so wonderful a manner, that she lost the use of her limbs, and lay about an hour; when she came to, her first words were, "Is this perfect love?" In time of prayer at the meeting we attended, God poured out his Spirit in such a manner, that several fell to the floor, with such cries and screeches, that a solemn awe sat upon every face, and before the meeting ended, six souls were set at liberty to rejoice in the Rock of Ages, thanks be to God.

Monday, June 2nd.—In prayer-meeting in the evening, the Lord was with us of a truth. Next day I preached, and had a melting time; at night the Lord was with us in power, and we had a proper shout. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation." (Zech. ix. 9.)

June 4.—I preached, and the Lord laid to his almighty power; several fell to the floor, some professed sanctification, and two to be justified. Believers were built up in their most holy faith.

June 5.—I preached, and the Lord poured out his Spirit in mighty power; the cry of mourners was so great, that the noise might have been heard afar off. Several were set at liberty from

the bondage of sin and Satan, and were made partakers of that love which makes glad the city of God. One professed sanctification, and several were awakened; thanks be to the Most High.

June 6.—The Lord, under the word, poured out his Spirit in such a manner, that three or four found peace, and two professed sanctification. Believers were built up, and it was a good day to many souls. At night we had a proper shout, one fell to the floor, and lay as if she were dead, and when she came to, she shouted and gave glory to God for her deliverance.

I met class at Sister Brown's. There we had a powerful time, several were lost as in the ocean of redeeming love. Glory to God for ever, one was sanctified in a powerful manner at that meeting; and in the evening we had a melting time. The Lord filled one of our sisters with perfect love, in the carriage as she was returning home, in such a manner, that she lost both the power of her body and speech; but when she recovered herself, she said that God had given her a clean heart, and had filled her soul with love.

Sunday, June 8.—We held a love-feast, and the Lord laid his helping hand upon us, and poured out his Spirit in such a manner, that not one soul spoke their experience in the love-feast. Sinners trembled and fell to the floor, while christians shouted praises to God and the Lamb for ever. One lay as if she were dead, numbers were powerfully wrought upon. This was a love-feast indeed; I never saw but one like it before, in which no one spoke their experience. I preached that day with great freedom and power.

CHAPTER XV.

Shaking among the dry bones—Some sanctified—He leaves the slain—A day that will long be remembered—A shout—The work mightily increases—Ocean of God's love—A good day to himself—Many seem lost in the ocean of redeeming love—Stones thrown—Great work, and several flee—His own heart swallowed up in redeeming love.

Monday 9.—I held a prayer-meeting, and the Lord manifested his love amongst us. There was a shaking among the dry bones. One lay as if she were dead for near two hours, and then came to with praises to God for her deliverance, with great raptures of joy. The children of God were filled with joy unspeakable. How inexpressible are the pleasures of those who are filled with the raptures of a Saviour's love—ecstatic pause! silence heightens heaven.

Friday 13.—I held prayer-meeting, and the power of the Lord fell upon the people in such a manner, that the slain lay all over the floor. Several were converted to God, one or two professed sanctification. Glory to God, he carried on his own work.

Saturday 14.—I preached, and had a melting time. I met class, and the power of the Lord came down, and we had a shout in the camp of the Lord.

Sunday 15.—The Lord attended the word with power, and divers fell before him like Dagon before the ark. I was obliged to leave the slain on the floor, in order to attend my next appointment, where I found a large congregation, to whom I preached; in class we had a melting time, and a shout in the camp. It was a day of his power;

he worked and none could hinder him. Next day I preached at a new place, and had a favoured time; some sighed, others groaned, and many wept.

Tuesday 17.—I preached, and the Lord attended the word with power, several were cut to the heart, and one found peace to her soul. Blessed be God, he has not forgotten to be gracious. "They that seek shall find."

Wednesday 18.—This was a day of power; I preached, and the Lord attended the word with the energy of his Spirit. Saint and sinner felt his power; numbers cried aloud for mercy, and several found Him of whom Moses and the prophets wrote. One lay as in the agony of death for some time, but glory to God, he set his soul at liberty, whereby he was enabled to rejoice in his glorious love.

Thursday 19.—I preached to a few, but there was nothing done to speak of. However, I found peace in my own soul. At evening I met class, and the Lord was with us of a truth, we had a shout in the camp of Jesus.

Sunday 22.—I preached with life and power, and the Lord manifested his presence amongst us, some cried for mercy, and a solemn awe sat on many faces. I went to my next appointment, and preached to a large congregation. The Lord laid to his helping hand, and there was a mighty shaking among the dry bones, divers persons lay through the house as dead men and women, slain by the mighty power of God. The same Jesus who raised Lazarus from the dead, raised up nine persons that we could ascertain, to praise him as a sin-pardoning God; and how many more that we could not ascertain, God only knows, for many

wept, and some shouted praises to God and the Lamb: glory to God, this was a day that will long be remembered by many precious souls. Some were so filled and running over with perfect love, that as they returned home they shouted praises to God as they went on their way. I was as happy as I could live in the body.

Monday 23.—I held a prayer-meeting, and it was a good time to many; some were so filled with the love of God that it took away the use of their limbs, and they lay on the floor as happy as they could live, rejoicing in the God and Rock of their salvation. We had at that time about twelve children on the circuit who were happy in religion, and the Lord was doing great things for many. My soul was on the wing.

Tuesday 24.—I held another prayer-meeting, and had a powerful time. Next day I met class, and we had a melting time. At night I preached, and the power of the Lord was present to the joy of his children, and we had a shout in the assembly. "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isa. xii. 6.)

Thursday 26.—We had an awful time, numbers cried out for mercy, and the Lord set some at liberty to rejoice in his redeeming love. "Let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness." (2 Chron. vi. 41.)

Friday 27.—I preached, and the Lord laid to his almighty arm of power in such a manner, that several lay as if in the agony of death, some trembled, and others cried aloud for mercy. Glory to the eternal God, he slays and he makes alive. In his mercy he set several at liberty, to rejoice

in redeeming love. This was a day of his power to many souls, and my soul was happy.

Sunday 29.—I preached twice, as usual, on the Sabbath: in the morning we had a precious time, and in the afternoon we had the shout of a king in the camp. Some were rejoicing in redeeming love, and others were crying in bitterness of soul, for mercy at the hand of God; while the power of the Lord slew others, as men cut down in battle. It was a day of days to many souls. Glory to the eternal God! This meeting continued from three o'clock until evening.

July 3.—I preached, and had a precious time; then I met class, and the presence of the Lord was amongst us. "For the Lord thy God walked in the midst of thy camp to deliver thee." (Deut. xxiii. 14.) Next day the Lord was with us of a truth; one was set at liberty, and several of the friends seemed lost in the ocean of God's love. In the afternoon we had a melting time among the friends. At night we held a prayer-meeting, and many were slain before the Lord; one professed to be justified freely by his grace, another professed sanctification. This was a time to my soul long to be remembered; and I trust it will be remembered by many others. This meeting continued until near three o'clock.

Friday 4.—I preached from 1 John iv. 16, "God is love." It was a time of love indeed; for divers of God's dear children were lost in the ocean of redeeming grace; and the God of love spoke peace to three souls. That day will never be forgotten by my soul; though I was weak in body, I was strong in spirit.

Sunday 6.—I preached in the morning, and it was a good time to many; several cried aloud,

some seemed lost in the ocean of redeeming love, and I was so happy, that I could hardly refrain from crying out. In the afternoon we had a large congregation, and the devil got angry, and made one of his servants throw some stones. We had a happy time in class; afterwards I went home with one of our friends and held a prayer-meeting, and the Master of Assemblies was with us.

Monday evening, I held a prayer-meeting, and had a melting time; some of the friends were lost as in wonder, love, and praise. The next day I held a prayer-meeting again, and the Lord was with us. Some cried out, "Praise the Lord, O my soul! and all that is within me, praise his holy name." The next day, likewise, I held a prayer-meeting, and we had a comfortable time.

Friday 11.—I preached a funeral sermon, and the Lord was present with us. At night I held a prayer-meeting, and we had a melting time. The next day the Lord was with us in a powerful manner; some cried out, and others were lost in the ocean of love, and I was happy in my own soul; blessed be God, he has not forgotten to be gracious.

Sunday 13.—In the forenoon I preached to a large congregation, and the Lord laid to his helping hand; some lay on the floor as in the agonies of death, others were crying aloud for mercy, and some were shouting praises to God, being filled with his love. Several fled out of the house, choosing rather to risk their lot among the damned, than to expose themselves in the congregation, by asking mercy at the hand of God. The Lord set one soul at liberty, another professed sanctification. The Lord's hand is not shortened. In the afternoon I went to my other

appointment, where I met a large congregation, to whom I preached, and the Lord made bare his arm in such a manner, that there was a shaking among the dry bones; some cried aloud, others were happy in God. Glory to his dear name, my soul was happy.

Monday 14.—I preached, and had a melting time; sinners were cut to the heart, believers were transported with the presence of God, and my heart was swallowed up in redeeming love. I joined ten in society; may God record their names in the Lamb's book of life! In the evening I preached again, and the Lord poured out his Spirit, and we had a shout in the camp of Israel.

CHAPTER XVI.

Great distress—Himself happy—Several baptized in the fountain of love—He is filled—Many slain—Some seemed lost in the ocean of redeeming love—Remarkable experience—Glorious class meeting—The God of Elijah answereth by fire.

Next day, under preaching, the power of God was with us in such a manner, that some wept, and others seemed lost in the ocean of love. One professed sanctification, and another was so struck by the mighty power of God, that she shook from head to foot as in the agony of death, for near the space of two hours; sometimes crying to God for mercy, at other times, that her heart would break; at length her strength failed, and she lay for a time like one dead: when she came to, she praised God for her deliverance, while many stood round her amazed. Glory to God for a miracle of grace! I was so happy that

I could hardly utter a sentence, until God withdrew his hand a little. Were we to be thus always happy, we should be disqualified for earth or worldly things. O, what raptures shall we have in heaven!

Wednesday 16.—I preached, and the Lord poured out his Spirit, both under the word and in class, in so wonderful a manner, that a woman lay under the mighty operation of the Spirit of God as one dead, for near the space of three hours: several felt her hands and arms, and they were apparently cold as if she had been dead and laid out; but, glory to God, when he, by his Spirit, revived her, she could testify that he had sanctified her soul, and filled her with joy unspeakable. Several of the friends were baptized in the fountain of love; and, for my own part, I was so filled with the love of God that I could hold no more: "It was good measure, pressed down, and shaken together, and running over." (Luke vi. 38.) I adore God for what I have felt and seen; my tongue or pen can never express it on this side of eternity.

Saturday 19.—Our quarterly-meeting began, and we had a blessed time to many souls.

Sunday 20.—Our meeting began at six o'clock in the morning, and when we had sung and prayed, the power of God came down in such a manner that the slain lay all through the house. Some seemed lost in the ocean of God's love; some professed justification, and others that God had sanctified their souls. This meeting was so powerful, that but one attempted to speak her experience in love-feast; while she was speaking, she sunk down, crying out, "God has made me all love!" Immediately the house was filled with

cries and praises to God; some trembled and were astonished.

We had to carry the slain out of the house in order to make room that the people might come in for the public preaching. And when we had sung and prayed, the presence of the Lord came down as in the days of old, and the house was filled with his glory; the people fell before him like men slain in battle. It was a great day of God's power to many souls; some professed sanctification, some justification, and others were lost as in the ocean of redeeming love. This was a day of days to my soul. The windows being open, there were hundreds outside gazing at those in the house who were slain before the Lord; but they lay both in the house and out of it. Prayers were put up to God, both within and without the house, in behalf of the penitents and mourners. I trust that many date their conviction, and others their conversion, from that quarterly-meeting.

I went from this meeting to Brother D.'s, with some other friends, where we joined in prayer, and the Lord, glory to his name, poured out his Spirit in a wonderful manner amongst us. I then went home with some friends, where we sang praises to God; and while we were singing, the power of God fell on me in such a manner, that I cried out; the power reached all in the room, and one fell to the floor, crying to God; after some time she cried out, "I see Jesus!" (repeating it several times); and then, "I see Moses and Elias! but not with my bodily eyes." She then cried out, "I am going; my arms are dead; call Mrs. A." When Mrs. A. came, she told her that she saw her mother standing in white; then

gave some words of exhortation to repentance: she then died away, and lay in that state about twenty minutes; afterwards she came to, and declared that the Lord had sanctified her soul, praising God and the Lamb in raptures of joy. Another fell as if she had been shot, and lay some time; when she came to, she likewise professed sanctifying grace. This little meeting held about four hours.

Monday, I held prayer-meeting in the evening, and God visited us in such a manner, that several fell to the floor; some professed to find Him of whom Moses and the prophets wrote: this meeting held until three in the morning.

Tuesday, I met class, and had a melting time; the members seemed swallowed up in the ocean of love. One was sanctified in a powerful manner; it was a happy time to my soul. In the evening, under preaching, the Lord set the soul of one at liberty to rejoice in his love. "The shout of a king was among them." (Num. xxiii. 21.)

Wednesday, under the word, some found peace, and one experienced sanctifying grace; many were lost, as in the ocean of love, and we again had the shout of a king in the camp.

Thursday, in the forenoon, under preaching, God poured out his Spirit in a wonderful manner; his children were happy in his love; and it was a good time to my own soul. In the evening we had a peaceable waiting before God. How pleasant is it to be found in the work of the Lord, when the blessed Redeemer is with us.

Next day I preached and met class, and we had a precious time among the children of God. At night I held a prayer-meeting, and the power

of the Lord was present among us; one professed justification, and God's children were built up in their most holy faith. Nothing is so encouraging to a minister as to see sinners converted, and the people of God going forward in their journey toward the heavenly Canaan.

Saturday 26.—I went to quarterly-meeting, Dover circuit, Kent county, Delaware state; we had a happy day.

On Sunday, in love-feast, the Lord God of Elijah, who answereth by fire, poured out his Spirit in such a manner, that the altar of the Christians' hearts was all in a flame with the seraphic fire of love. "Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, &c. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, &c. Then the fire of the Lord fell, and consumed the burnt sacrifice, &c. And when all the people saw it, they fell on their faces; and they said, The Lord, he is the God! the Lord, he is the God." (1 Kings xviii. 36—39.) So on that day, when the fire of the Lord came down, the people fell and acknowledged the power of God: and the slain lay all about the house; some were carried out as dead men and women; while others were lost in the ocean of love, shouting praises to God and the Lamb. The house was filled with the glory of Israel's God, who spoke peace to mourners, while sinners were cut to the heart. Glory to God, it was a high day to my own soul. It was thought there were about fifteen hundred looking on with wonder and amazement at the mighty power of God, which caused the powers

of hell to shake and give way; many of the spectators trembled and were astonished; a number professed faith in Christ, and others sanctifying grace; God's dear children generally were refreshed in redeeming love. This was one of the days of the Son of Man, Glory to God, saith my soul.

CHAPTER XVII.

Divers plunged in the ocean of love—Meeting which lasted four hours—View of Jesus—The place glorious—Sacred flame of God's love.

Monday, I was very unwell, but happy in the love of God. On Tuesday, in family prayer, the power of God came wonderfully down upon us; four fell to the floor; and they found Him of whom Moses in the law and the prophets did write—Jesus of Nazareth—to the joy of their souls.

Wednesday 30.—I held prayer-meeting, and the Lord made bare his almighty power to the joy of his children; one fell to the floor, divers were plunged into the ocean of love, and we had a shout in the camp of Israel.

Thursday, I met class, one fell to the floor intreating God for mercy, and soon lay as one dead for near an hour; it was a happy time to the children of God.

Friday, August 1.—I preached, and had a good time; met class, and had a melting time amongst the dear children of God. At night, after preaching, I dismissed the people, but they would not go away; perceiving this, I gave out a hymn and went to prayer, and the Lord poured out his

Spirit, and slew them as men slain in battle; some lay as in the agonies of death: some were rejoicing in God; others were crying for mercy; and, blessed be the most High, he met with many to the joy of their souls; and his dear children were built up in their most holy faith. This meeting lasted for nearly four hours, and I trust will not be forgotten by many.

Saturday 2.—I went to the quarterly-meeting. It was a very wet day; but, glory to God, he poured out his Spirit in such a manner, that the house was filled with cries; some shouting praises to God for redeeming love, others intreating for mercy, while divers persons lay slain before the Lord, by his mighty power, as in the agonies of death. It was a day of God's power to many souls: some professed sanctification, and others justification. I went to the house and baptized a child; in time of prayer, the mother shook every joint in her body; four persons fell to the floor; one professed that God had sanctified her soul; another cried out, "I see Jesus!" repeating it divers times; and then said, "I am full! Lord, hold thy hand, for I can contain no more."

Saturday, August 9.—It rained so that I could not attend my appointment; but a few friends came to the house in the evening, and we had a prayer-meeting. The power of the Lord came down in such a manner among us, that the place was glorious because of his presence, and the dear children of God were fed with his heavenly manna, to the joy of their souls.

CHAPTER XVIII.

The cries of the distressed make the streets ring—Overwhelmed in the fountain of love—Ocean of God's love—Noise heard a mile and a half—A day of power.

SUNDAY 10.—I preached to a large congregation, and the Lord opened the windows of heaven, and poured down righteousness, some wept and some rejoiced; some were crying for mercy, and others were praising God. One rose up and said that God had sanctified her soul, clapping her hands with praises to God; another cried out that God had pardoned all her sins: the sacred flame of God's love spread through the house. Glory to God, it was a good day to my soul; let every creature praise the Lord, praise him, O my soul. In the afternoon I went to my other appointment, where I found a large congregation waiting to hear the word. Here I met with Brother C. and he preached from, "Ye must be born again" (John iii. 7.); and when he had concluded, I arose and gave an exhortation, and God made the application with power, so that there was a shout in the camp; many were lost in the ocean of love. This was a happy day to my soul.

Monday 11.—I had a favoured time in delivering the word; three joined in society, and many were cut to the heart. I spoke freely and plainly to them of the things of God, that appertained unto their souls' eternal welfare. I left divers of them in tears, and trust that some good seed was sown that day, which will be found with its increase in great eternity.

I went to town, and in the evening held a prayer-meeting; we sang and began to pray, and God began to work among the people in power; the house was filled with cries and groans to God for mercy, and numbers fell to the floor, and one fell across my feet. The cries of the distressed made the streets to ring, many stood gazing at those who were slain before the Lord, and at those who were praising God aloud in raptures of joy for their deliverance. I embraced the opportunity to speak for my God, and I asked them if that which they had heard was the language of the devil. "Hark! you hear no cursing or swearing; certainly this is not the language of drunkards or of horse-racers, or of revellers, or of any such like; their cry is, 'Mercy, or I perish!'" I asked one woman what she thought was the matter with another that lay on the floor: she answered, "That she thought her sin was the cause of it, and that she was crying to God for mercy." I exhorted her to do likewise, telling her that God would have mercy on her also.

Tuesday 12.—I preached, and had a precious time. I met class, and some of the dear children were overwhelmed in the fountain of love.

Wednesday 13.—I preached, and many were cut to the heart; one cried aloud for mercy, others were happy in the love of God. It was a good time to my soul.

Thursday 14.—I preached to a hard-hearted people. I told them their danger of living in sin; but I saw little or no effects. I hope the seed of the word will be found not altogether lost, but that some fell where it will bring forth fruit. In the evening I met class, and we had a shout in

the camp, four joined society. It was a happy time to the dear children of God.

Next day I held a prayer-meeting, and the Lord laid to his helping hand, one cried out and fell to the floor, with screeches that seemed to pierce the hearts of many. Six others also fell to the floor and cried aloud for mercy, so that the noise was heard a mile and a half off. One sinner stood looking on, and I said to him, "Sinner, pray, for I do not know but that God may strike you dead, and send you to hell in a moment!" with that, I called up the people to pray for him, and he sunk down on the floor, and called on God for mercy. I left him and three others in sore distress for their sins. Some found the pearl of great value. Thanks be to the Most High, it was a happy time to my soul.

Saturday 16.—I read and prayed, and found an uninterrupted peace in my soul.

Sunday 17.—I preached to a tender-hearted people, and the Lord poured out his Spirit upon them: some wept and some groaned, while God's children were rejoicing in his love. One found peace, two joined society, and it was a good time to my soul.

I went to my next appointment, where I preached with great liberty, and the Master laid to his almighty arm of power. There was a great shaking among the dry bones, several fell to the floor, some as dead men, while the cries of others for mercy was very great; several lay as in the agonies of death, and several found peace to their troubled souls, whereby they were enabled to rejoice in the Rock of Eternal Ages. Two professed that God had deepened the work in their souls, and eight joined society. May God recor

their names in the Lamb's book of life. This meeting held from three o'clock until night, some were shouting praises to God and the Lamb, some praying with and for the disconsolate, so that the noise might be heard afar off. It was a day of God's power to many souls, and several went from the house crying to God for mercy; for my own part, I was almost lost in the ocean of love. I spoke until I was so exhausted that I could say no more, and then I withdrew from the house: I went and laid down in order to refresh the body.

Wednesday 20.—I met class, and the Lord was with us in power, and his dear children were all filled with love. I was so happy that I could contain no more, and I told them I was as happy as I would wish to be in the hour of death. Glory to God for what he has done for poor me. "Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord." (Psalm cxliv. 15.)

CHAPTER XIX.

A happy class—A dream—Devil-hardened sinner—Many filled with love—Ocean of God's love—The devil put to flight.

Thursday 21.—We had a melting time under the word, and in class also we had a precious time; seven joined society. Several seemed as it were lost in the ocean of love. "The fruit of the Spirit is love, joy, peace," &c. (Gal. v. 22.)

Friday 22.—I went to a friend's house and held prayer-meeting, and we had a precious time; some poor sinners wept sorely; may God com-

fort them. I thank God we had a happy time there.

Saturday 23.—I went to see a friend, and she told me that a young man in the neighbourhood wanted to see me; I asked her for what? she replied, "That he had dreamed he was in hell, and in his torment and dreadful agony he thought he saw me at a distance, praying for him with uplifted hands; he then awoke in the greatest distress imaginable, all in a profusion of sweat, so great had been his agony." He immediately after came in where I was, and related the same thing. I told him it was a loud call to prepare to meet God; and he appeared very sensible of his imminent danger, and promised to amend his life. I recommended them to God in prayer, and left them and went to town.

Sunday 24.—I preached and had a melting time, some cried out aloud; it was a happy time to my soul. In the afternoon Brother C. preached from, "And in hell he lift up his eyes, being in torments," (Luke xvi. 23); and God attended the word with power. After he concluded, I arose and gave an exhortation from the same words, and one sunk to the floor, and many wept aloud, and we had a shout in the camp. I went to one of the distressed, and prayer was made for her; but her mother came and seized her by the arm, and when she found that she did not answer her by moving her, she began to pinch her as if she would pinch pieces out of her flesh. I looked up and prayed to God to have mercy on this old devil-hardened sinner, and called upon all the people to pray for the poor old sinner: she seemed to be struck for some time, but soon got her daughter by the arm again and pulled and bore

her off. This was a precious day to my soul. Glory to God for the wonders of redeeming love.

Monday 25.—I read, and meditated, and prayed through the day; and held a prayer-meeting in the evening. God was with us in a powerful manner, and many were filled with love.

Tuesday 26.—I preached, and the power of the Lord was present to heal; in class we had a shout in the camp. Glory to God for ever, this was a precious time to many souls.

Wednesday 27.—I preached, and the Lord attended the word with the energy of his Holy Spirit; his children were refreshed in spirit, and built up in the faith; four joined society. Praise the Lord, O my soul, and let all my powers magnify the Most High.

Thursday 28.—I preached, and had the shout of a king in the camp of Jesus. Many seemed to bathe in the "fountain that was opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." (Zech. xiii. 1.) It was a precious time to my soul. In the evening we had a peaceable waiting before the Lord, and I trust some had their strength renewed. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Isa. xl. 31.)

Friday 29.—I preached and administered the Lord's supper; we had a favoured time to our edification. Thanks be to God for his love to his creatures. The next day I met three classes, and had a precious time among the dear children of God. Many of them seemed as if lost in redeeming love; and a Baptist woman joined

society. In the evening we had a shout in the camp; and two joined class, and several were lost as in the ocean of God's love; it was a good time to my own soul.

Sunday 31.—In the morning the Master of Assemblies was present; some wept; and we had a small shout. In the afternoon appointment, the Lord laid to his helping hand in the power and energy of his Spirit; the devil was put to flight; and I believe about fifty fled out of the house with fright, anger, or astonishment, for the people fell down before the Lord as men slain in battle, and lay as if they were dead; thus the cries and screeches of the wounded so alarmed the wicked, that divers of them could not stand it, and were put to flight. But many others were clapping their hands, shouting praises to God and the Lamb, for the manifestation of his love shed abroad in their hearts, so that we had a shout of a king in the camp. Glory be to God who caused the strongholds of the devil to give way. Our little army was in good spirits, filled with faith and the Holy Ghost; and I trust, in the strength of Jesus, we took the ground: thanks be to God for that day's victory. "So shall the Lord of Hosts come down to fight for Mount Zion." (Isa. xxxi. 4.) "And the Lord wrought a great victory that day." (2 Sam. xxiii. 10.) "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty." (1 Chron. xxix. 11.)

CHAPTER XX.

Some groan, some shout, and others run away—Woman un born again—Great shouting, and several lost in the ocean of love—Many swallowed up in love, himself afflicted in body—Obtains strength by prayer—Great shout—Himself much afflicted—Letter ou Deism—A great revival, and a Quaker converted.

SEPTEMBER 1, 1794.—I read and prayed, &c. In the evening I held a prayer-meeting; and we had a good time; one fell to the floor crying to God for mercy, and found peace to her soul; three boys were powerfully wrought upon and wept bitterly.

Tuesday 2.—I read and prayed, &c. through the day, and in the evening held a prayer-meeting; we had a precious time, and a shout in the camp; many were happy in God's love.

Wednesday 3.—I preached, and the Lord was present to wound and to heal. Some cried out under a sense of their undone state by nature; some sighed; some groaned; some shouted praises to God; and some ran away as if determined to take hell by storm, rather than expose themselves in the congregation, by begging or crying for mercy at the hand of God. What a pity that the opposers do not well consider. "But if it be of God, ye cannot overthrow it; lest haply ye be found to fight even against God." (Acts v. 39.) Again, "Let us not fight against God." (Acts xxiii. 9.)

Thursday 4.—On my way to my next appointment I overtook a woman, to whom I said, "How do you do?" She answered, "I am very poorly, and am taking a ride for my health." "This,"

said I, "brings us to think of death." "Do you think," said she, "that I have lived fifty-two years, and never thought of dying? I perceive that you are a Methodist; I know my prayers, and have got my prayer-book and my bible, and can read as well as you." She then asked my name; I told her "Benjamin Abbott." "Ah!" said she, "I have heard of your preaching hell and damnation to the people; but I would never suffer any one to tell me of hell and damnation." "Do you know," said I, "what our Lord said?" "Yes," said she, "as well as you do." I told her that our Lord said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." (John iii. 3.) "And if you are not born of the Spirit (living and dying so), you will as surely be damned as that you have got a soul." She appeared to be rather angry, and there being a gate that led to the left, she turned in thereat, and so we parted. I went on thinking what poor creatures we are by nature. I spent the remainder of the day in prayer for the prosperity of Zion.

Friday 5.—I rode to Brother H.'s and met class in the evening; and the Lord poured out his blessing in such a manner upon us, that the weeping and shouting might have been heard a great way off. Glory to God, that was a happy time to many souls. "So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat." (Joshua vi. 20.)

Saturday 6.—I rode to my appointment, and preached to a blessed people, and the Lord was

with us in a powerful manner. In class the dear people spoke very feelingly of God's goodness to their souls, and we had a precious time. At night I met a class, and we had a shout in the camp. "And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again." (1 Sam. iv. 5.) Several were lost in the ocean of love; three joined society. This was a precious time to my soul.

Sunday 7.—I preached with freedom; after preaching, I met class and we had a favoured time. I went home with one of the friends; and in family prayer we had a happy time. "Praise the Lord, O my soul, and all that is within me, praise his holy name for ever."

Monday 8.—I preached, and the Lord poured out his Spirit, and we had a "shaking among the dry bones of Israel." (Ezek. xxxvii.) Some were lost in the ocean of love; and in class we had a precious time; and in family prayer the Lord poured out his Spirit, and we had a shout; I was as happy as I could wish.

Tuesday 9.—I preached, and the Master favoured us with a feeling sense of his presence; several were lost in the ocean of love. Six joined society, and divers spoke feelingly of God's goodness to their souls.

Wednesday 10.—The Lord was present in our assembly, to the joy of his children. In class he particularly remembered his needy creatures. I was happy in my own soul, but was under bodily affliction, which prevented me from preaching in the evening.

Thursday 11.—I continued full of pain of body, but happy in soul; glory to God, when he

afflicts with one hand he comforts with the other. "The days of affliction have taken hold upon me." (Job xxx. 16.)

Friday 12.—I had a fit of the ague, which was followed with a violent fever, during which period, being light-headed, and wandering in my mind, I was informed that I continued preaching and praying until it abated.

Saturday 13.—Being a little better, I went and met class in the evening, and had a precious time. Thanks be to God for his goodness to poor me.

Sunday 14.—I was very unwell, but I besought God that if it was his will that I should go to my appointments, that he would strengthen me for this once, as he did Samson amongst the Philistines; and he did so, for I was enabled to attend my morning appointment and preach, and blessed be God, he laid to his helping hand, and we had a shout in the camp, and four joined society. I attended my other appointment and preached, and the Lord poured out his Spirit in power. At the table of the Lord we had such a time as I never saw before; divers lost all the powers of their bodies, and were overwhelmed in the love of God, and seemed lost in redeeming love. I tarried with them until I was so overcome that I was obliged to retire to the house, where I threw myself on the bed until I recovered my bodily strength a little; but I still heard them shouting praises to God and the Lamb. This was a happy day to my soul.. "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains." (Isa. xlii. 11.)

Monday 15.—I was very unwell, and just as my ague was coming on, I went into the cold bath and then into bed, where I was covered up warm; and in fifteen minutes I began to sweat, and the ague left me; but the fever returned, and I remained very unwell all next day.

Wednesday 17.—I went to town and met class, and the Lord was present to many souls. I was as happy as I could wish to be in the body.

Thursday 18.—I attended my appointment, and preached to the people; and we had a precious time, and God's children were filled with his love. In class his power was present, to the joy of many souls. I went home with Joshua Dudley, and spent the evening much to my satisfaction, in conversing on the things of God. Next day I went to town, and on the 21st I preached in the forenoon, and had a peaceable waiting on the Lord. In the evening the Lord was with us of a truth; some cried out, others fell to the floor, and many seemed ravished with the love of God.

Thursday 25.—I went to Brother V.'s and preached, and the Lord poured out his Spirit; some fell to the floor, and others were lost in redeeming love. Here I remained about two weeks; my horse being lame and unable to travel, and I was so much afflicted myself, that I was obliged to take my bed. During my illness Brother V. was taken with the pleurisy and lay about ten days, and then departed this life in the triumph of faith. "Blessed are the dead which die in the Lord." (Rev. xiv. 13.)

Soon after this, our quarterly-meeting began at George-town, and we had a shout in the camp;

some fell to the floor, others cried aloud for mercy; two said that God had sanctified their souls; and others that they found Him of whom Moses and the prophets did write—Jesus of Nazareth. Glory to God for what he has done for sinners! "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." (Isa. xliv. 23.)

[The compiler is sorry that he is not possessed of any information relative to Mr. Abbott's labours, from any thing that appears in the manuscripts, for near the space of five months from this time; as the next thing that occurs is a letter dated February, 1795, an extract of which is as follows:—]

"Rev. Sir,

"Oh! what species of disquietude, what kind of anxiety and remorse is that which occupies my breast! it is beyond expression; but I cannot assign any wise or good reason for such an extraordinary sensibility; probably it may be said it is from want of information in respect of education, that I am ignorant of this strange sensation; not so; I have languages, I have philosophy, I have astronomy, I am acquainted with the motions of the heavenly bodies, I have the arts and sciences, &c. and yet cannot obtain consolation and serenity of mind; but am harassed and wonderfully tormented, by I know not what, in the silent watches of the night: I am alarmed with dreams, visions, and awful apprehensions. Sir, your thoughts upon this, I want; and hope, that in the course of your discourse to-morrow, that you may communicate something which may console the mind of your disconsolate friend,

I. H. D.

To the Rev. Father Abbott."

The author of this extract, was one who had denied the divinity of our Lord Jesus Christ; but, having been previously convinced about his

soul, he came to our quarterly-meeting, and the Lord struck him with such a sense of his sin, and with such power, that he fell to the floor and lay as one dead, for near or quite the space of one hour; and when he came to, he praised God for his deliverance. Next morning he burnt all his romantic books, and amongst them, "Paine's Age of Reason,"* and sent for a barber and had his hair cut short, having formerly worn it long; he joined class, and now stands in a fair way for the kingdom of God.

At this quarterly-meeting we had a powerful time; the slain fell down before the Lord like Dagon before the ark. Some professed justification, and others that God had deepened the work of religion in their souls, by giving them sanctifying grace. The flame spread round the circuit, and many were brought to the knowledge of God. A great revival took place in the town, and it was kept up for the space of near or quite six months, and many were brought to the knowledge of the truth in that little town: for which my soul adores the God and Rock of my salvation.

In one of our meetings, I observed a Quaker young woman, in the time of meeting, gazing among the slain which lay all around her; perceiving her to be unconcerned and insensible of her own state, I told her that she ought to pray for her own soul's happiness; looking her right in the

* Rather, his abominable book of infidelity, or obscene, ludicrous, sophistical logic in contempt of religion, and support of profanity and licentiousness. "And there was given unto him a mouth speaking great things and blasphemies: and he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." (Rev. xiii. 5, 6.)

face, I began to pray for her with all the power God had given me; and I called upon all in the house to do likewise. I soon perceived that she could not stand the power of prayer; she hung down her head, and made for the door; but the crowd being so great, she could not hastily get out of the house: observing this, I cried to God to pursue her, by the energy of his Spirit, through the streets; to pursue her in the parlour, in the kitchen, and in the garden; to pursue her in the silent watches of the night, and to show her the state of the damned in hell: to give her no rest day or night, until she found rest in the wounds of a blessed Redeemer.

Three days after, as she was walking in the garden, God set all her sins in an alarming manner before her eyes; she went into the house and told her mother that she had done enough to condemn her soul for ever: even for disobedience to her, she might be condemned; "but," said she, "I have found a people that serve God, and I am determined to go amongst them." Her mother said before she should go among them, she would break every bone in her skin. "Well," said she, "I am determined to save my soul; but in every other thing to obey you as a child." Upon this, there came in an old friend, and he strove to persuade her to remain among the Friends; but she told him that she was determined to give diligence to save her soul: accordingly she went to a prayer-meeting, where the Lord broke in upon her soul with power; she joined class, and became very bold in the cause of God, bearing the cross of Christ, and praying in meetings appointed for that purpose; and she stands fair for the kingdom of God.

Some time after, she came to see me, and told me how angry she was at me when I prayed for her as above related; "but now," said she, "I thank God that ever I saw thy face, notwithstanding my trials from my friends are very great." I told her that if she was faithful, she might conquer or win them all, and exhorted her to stand fast in that liberty wherewith Christ had made her free.

[N.B. Here the account which Mr. Abbott gave of himself, in his manuscripts, ends.]

A NARRATIVE

OF THE

LIFE AND DEATH

OF THE

REV. BENJAMIN ABBOTT.

BY JOHN FFIRTH.

B. Abbott a fighter—His conversion and preaching—Extracts from the Minutes of conference—His zeal—He is taken ill—A proper shout—Extraordinary love-feast—Reproves Mr. W.—He finishes his writings—Offers to send for Mr. C. to preach his funeral sermon—Glorious death—A vision—Lines on a farewell sermon.

THIS eminent servant of Christ was born in the year of our Lord, 1732. As he grew in years he grew in vice; and being a stout strong man, and of a good constitution, few were able to contend with him in bodily strength. Being naturally fond of company and strong drink, he was often led into vice and bad company; where, if any affront or insult were offered him, he seldom failed to deal out blows in a very heavy and plentiful manner to the aggressor; yet I never understood that he ever beat or abused a civil man. However, he took great delight in fighting, and frequently attended fairs and other public places,

in order to meet with those of his own disposition.

At other times he worked hard and got a comfortable living for his family, and supported the character of an honest man; and, as far as I ever heard, made a good husband, and kind parent. In his most wicked days, he considered it beneath the dignity of a man to use his wife and children ill.

He continued in this scene of life until the fortieth year of his age, when the Lord, in his infinite mercy, met with him in the power and energy of his Spirit, and convinced him of his undone and fallen state. He sought God, and after many painful conflicts of soul, he found peace and pardon on the 12th day of October, 1772. In commemoration of his conversion to God, he annually kept the 12th day of October unto the Lord, in fasting, prayer, and thanksgiving, until the day of his death.

Shortly after conversion he was called of God to labour in his vineyard; in which he conferred not with flesh and blood, but, like St. Paul, immediately preached Christ and him crucified: showing that the grace of God abounded to the chief of sinners. In delivering the everlasting truths of the gospel, he was above the fear of man or devils. He was neither elevated by applause, nor dejected by persecution; and whether he was called a good man or a devil, it was of the least importance to him. His chief concern appeared to be, the knowledge of his duty to God, and the faithful discharge of the same, independently of what men might think or say.

He was a man of great humility, possessed an affable child-like simplicity, was bold in the cause

of God, fervent in his devotions and supplications, zealous in declaring the truth and everlasting gospel of Christ: in which he neither sought nor courted the applause of man. On all occasions he laboured with great zeal and diligence, declaring the terrors of God's law against the ungodly, and administering consolation to the penitent, by the promises of the gospel.

He was a man of great faith, and often spoke in the power and demonstration of the Spirit, of which he was favoured of God in a very extraordinary manner. The Lord often wrought wonders by and through his instrumentality, to the conviction, conversion, and sanctification of many. And although his language was neither learned nor eloquent, but, on the contrary, plain, simple, and illiterate; yet it was frequently attended with such divine power and energy on the hearts of the hearers, that they fell before him like men slain in battle, by the mighty power of God. In him it was clearly manifested that the excellency of the power was not of man, but of God. He spoke not in the wisdom of man, but in the power of God. He was upwards of sixteen years a local preacher in the Methodist Connexion; but he laboured and travelled considerably during that period; and perhaps no local preacher ever was known to be more useful in the Connexion. He was abundant in labours, in zeal, and in faith.

In April, 1789, he entered the Itinerant Connexion, in which he laboured with his usual zeal and diligence, though often under great affliction of body. It appeared that wherever he went the Lord was with him, and made him an instrument in the conversion of sinners.

In 1790, he was elected to the office of a deacon, and in 1793, he was ordained an elder; yet so great was his humility and modesty, that he never made mention of either in his manuscripts. He travelled and laboured till his bodily strength failed him. In May, 1795, he returned home under bodily affliction, and was never afterwards able to attend a circuit.

He was a son of thunder in the ministry, and diligent in the means of grace; he stood firm for the cause of God, reproving, warning, and exhorting all that came in his way, as a workman that needed not to be ashamed, and often it was as bread cast upon the water to be seen after many days.

It is not my design to amuse my readers in a biographical manner, yet as tribute due to the memory of a pious and useful servant of God, and for the information and satisfaction of God's people, permit me to say, from many year's personal acquaintance with him, that as a christian, he was a man who feared God, and kept his commandments; and as a minister in promulgating the gospel, he always appeared to have an eye single to the glory of God and salvation of souls. An example worthy of imitation by all the watchmen of Zion.

Perhaps it may not be amiss to give an extract from the minutes of the conference for the year of our Lord 1796, where we have the testimony of his brethren in the ministry, shewing how he stood in the opinion and esteem of them.

Question.—"Who have we died this year?"

Answer.—"Benjamin Abbott, about twenty

years in the society;* several years a local preacher. Eight or ten years of his life he travelled considerably through York, Jersey, Pennsylvania, Delaware, and Maryland.† He was a man of child-like simplicity and sincerity; of great faith, and unshaken confidence in God.

"Touching his ministry, he was not skilled in the refinements of language, or arts of elocution; yet has often been heard to speak with the demonstration of the Spirit, and with great power. He was owned of God as an instrument of convincing, converting, and sanctifying power to many souls. He laboured with great weakness towards the last, and, although a strong man in body, was brought down to a child-like weakness, and lingered out his days in pain. He died in August, 1796.

"Perhaps he was one of the wonders of America, no man's copy, an uncommon zealot for the blessed work of sanctification, and preached it on all occasions, and in all congregations, and, what was best of all, lived it. He was an innocent holy man; he was seldom heard to speak about any thing but God and religion; his whole soul was often overwhelmed with the power of God.

"He was known to hundreds, as a truly Primitive Methodist preacher, and a man full of faith and the Holy Ghost. His last labours were upon

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* In this there is a small mistake: he was in society upwards of twenty-three years. He was a local preacher better than sixteen years, and a travelling preacher better than seven years. He joined society about February, 1773, and died August, 1796, making about twenty-three years and six months.

† This includes part of his travels as a local preacher.

the eastern shore, where many will remember him for years to come, and will, we hope and trust, shout the praises of God and the Lamb with him to all eternity.

"Several revivals have taken place by his means, sometimes upon the hearts of the preachers and people; yea, we trust the sacred flame still spreads in the much-favoured Peninsula, begun chiefly by his instrumentality. His life was pressed out as at every pore of the body. He was brought very low before he died, and made perfect through suffering."

It is well known that Mr. Abbott's zeal in the cause of God, often led him to labour in his Master's vineyard, even when under great bodily afflictions, which were frequently increased by his loud and long speaking, till nature seemed at times almost exhausted, so great was his love and concern for the welfare of precious souls. This led him to so close an attention to his circuit, and punctual attendance on his appointments, that he was seldom at home during his travels as an itinerant preacher. But when at home his zeal and diligence were still the same, and his labours were to the edification of the church.

Many, on those occasions, have witnessed the truth of Solomon's assertion, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." (Prov. xxvii. 17.) For my own part, I have thought that his appearance in the congregation was a means of giving life and vigour to the assembly, at least it has been so to me.

His last appointment stands on the Minutes for Cecil circuit, State of Maryland; but he la-

boured that year likewise in Kent. On his way to a quarterly-meeting, about the first of February, 1795, the presiding elder mentioned to him, that the people there thought he had power, by faith, to open or shut the gates of heaven. Mr. Abbott said to me, when conversing on this subject, "It went through my soul like a dagger; I was grieved, for I saw the idea led to idolatry, in ascribing to a poor mortal the power which is due to God only. I felt as if my usefulness were at an end; although I did not discover to Brother W. the presiding elder, how exceedingly I was hurt; nor was he, I believe, sensible of it." They attended the quarterly-meeting in great harmony; and the Master of Assemblies was present, to the joy and consolation of many. At night Mr. Abbott was taken very ill, and never was able to attend a circuit as a travelling preacher, or scarcely ever to preach afterwards: so that his usefulness indeed was, in one sense, at an end. I shall here give an account of his illness or affliction, according to the best information I have been able to obtain.

He was taken, on the 2nd or 3rd of February, 1795, with a violent ague, which continued during the night, and was followed by a violent fever and pain in his side; a doctor was called in, who blistered him, and gave him such other prescriptions as he thought proper. The doctor visited him a few times, and then (all human probability of recovery being gone) gave him up as a dead man. He lay in this low condition about three weeks; and so intent was his mind in the cause of God, and upon the work of the ministry, that at times, when light-headed through the violence of the fever, he would pray

and preach, and dismiss the congregation, supposing himself on his circuit, and tell them, that day two weeks they might expect preaching again.

One day, several friends being present, and apprehending that he was near his end, he was asked if he did not think he was dying; he answered, "No, God had not made it known to him, and he did not think that he would take him out of the world without giving him some foresight of it;" but added, "I am perfectly resigned to the will of God, either in life or death." He has since informed me, that his peace was as a river, and that the devil was not permitted to tempt him during all his illness; for which his soul magnified the Most High.

About the 23rd of February he began to mend, but still continued in a rack of pain, which, in a great measure, banished sleep from him. But a doctor, who was a member of society, went to see him, and administered some medicine that immediately relieved him; and when he called on him next day, found him better, and proposed his being removed to his own house, as the distance and multiplicity of his business prevented him from attending him where he then was. I regret that I am not, at present, possessed of the names of the dear family and the doctor; who, together with other friends, were very kind to him. Many came to see him from far and near; and after he began to mend so as to exercise himself a little, "We had," said he, "precious times together in singing and praying."

He was removed to the doctor's in a carriage (without receiving any injury by the journey), where he was kindly received. Prayer-meetings

were held in the room where he lay; and the Master of Assemblies used to be present in the power of his Spirit, to the consolation of his children. And, notwithstanding all his afflictions of body, he informed me that he had precious and happy times with that dear family; and that he had reason to believe that God had deepened his work in the hearts of both the doctor and his wife. When the doctor was out, his wife generally staid with him in the room, where their conversation was about the work of God, and his gracious dealings to their souls. It appears he was upwards of two months at the doctor's, where he so far recovered as to be able to walk out and travel a little; though his cough and spitting still continued. He left there about the first of May, if my information be correct.

I find in his own hand-writing the following note: from which it appears that he attended the quarterly-meeting at Dover that spring. The note appears to have been written after he left the doctor's.

"The quarterly-meeting began on the —— of May, 1795, and many converts were there, and they had a proper shout in the camp of God; many fell to the floor and cried for mercy, and divers of the inhabitants of the town were awakened. There were three very pious young women who came from Chester Town, and who professed that God had sanctified their souls; and they lived agreeably to their profession; and divers persons flocked to them to inquire the way to glory; they continued in prayer for such every day of the week. A number were converted to God, and eighteen joined society, and the old members seemed all on stretch for the kingdom. Glory to God for a revival in Dover."

This is the last sentence that I find penned by him. Shortly after he returned home, in so low a state of health that he was unable to preach, and scarcely able to attend a meeting, where he spent about two months amongst his children and friends. Having recovered his strength a little, in August, 1795, he attended quarterly-meeting at Murphey's church, on Salem circuit, where he gave an exhortation on Saturday; and the Master of Assemblies attended his testimony with the energy of his Holy Spirit, to the joy and consolation of many souls.

On Sunday, in the love-feast, in his exhortation, he gave some account of the work of God in divers places; and being filled with faith and the Holy Ghost, he claimed the promises, and the power of the Lord came down upon the congregation in such a manner, that the noise might be heard afar off. Some intreated God for Christ's sake to have mercy on their souls; others shouted praises and adorations to the Most High. Several lay as in the agonies of death; like David, "their hearts panted, their strength failed, the light of their eyes was gone," (Psalm xxxviii. 10.) their strength failed because of their iniquity; or, like Daniel, "there remained no strength in them." (Dan. x. 8.)

Why should it be thought strange, that a rational creature should tremble and fall to the earth before God, under a sense of his awful presence? Moses informs us that the brute on which Balaam rode did so, when it saw the angel of God; and why should not man tremble and fall before the mighty power of God? It was a day of days to many souls, several professed to have found Him of whom Moses and the prophets

did write, to the joy of their souls; and others that God had deepened the work in them. Mr. Merrick, the presiding elder, preached, and Mr. Abbott gave an exhortation, which was attended with power and divine energy to many. After meeting, he retired to the widow Ayre's, where he remained for some days, being much broken down. He had a desire to attend Bethel quarterly-meeting; but was not able, though only about twelve miles off.

After this, he spent two or three months higher up the State, amongst his friends and children in the gospel.

In the fall, he went to Philadelphia, where he spent the winter among his friends; they were very kind to him: in particular Hugh Smith and his wife, for whom he had a great regard. They had a long acquaintance in that love and fellowship that makes glad the city of God, and uniteth the hearts of Christians. Their acquaintance commenced at an early period of Methodism, on the Salem circuit, where Mr. Smith at that time resided, and where Mr. Abbott frequently held meetings in the time of the American Revolution, and for some time afterwards. I mention this as a tribute of respect due to Mr. Smith and his wife, who have been, for a number of years, as pillars in the house of God, and who have borne the heat and burden of the day; and who, I trust, will not lose their reward in their Father's kingdom. But there were other friends also, whose kindness and friendly attention he experienced, and which he gratefully acknowledged.

He returned from Philadelphia in the spring of 1796, to his son David's at Upper Alloway's Creek, where he remained a few days. Being

very poorly, and having a particular desire that I should assist him in some things relative to the manuscript of his life, he sent his son David with a request that I would go and spend some time with him for that purpose. But the circumstances of my family were such at that time, that I could not leave home for so long a space, especially as Mr. Abbott was in so low a state of health that he was not able to attend to the business above an hour or two in a day, therefore I requested him to inform his father, that if he could come to my house, that I would endeavour to assist him in the business. Accordingly, he left his son's to come to my house; but on his way he stopped at his friend Judge Smith's, near Quinton's-Bridge, to refresh and rest himself, where he was taken very ill, and lay at the point of death for several days. He was treated with the utmost care and respect.

Judge Smith has since informed me that during his illness, he often expressed an uneasiness that the account of his life and labours was not completed to his satisfaction, and that he lamented that he had so long delayed it. However, it pleased God to spare him a little longer, and as soon as he was able, he came to my house in the town of Salem, about the 7th of April, 1796, where he remained sometime in such a poor state of health that he was seldom able to perform family duty, or even to sit up while it was performed.

Twice he attended public meeting; at the first he baptized two children, gave an exhortation suitable to the occasion, and related some little account of the work of God. The second and last that he ever attended, was at the funeral of Mrs. Paul, who died triumphant in the faith.

After the funeral sermon was preached by Mr. Morford, he arose and gave an exhortation, and particularly addressed himself to Mr. W. a man whom he had loved as himself, and who had, through the subtilty of Satan, departed from better knowledge. In his exhortation, he called to mind the happy hours that he had spent under his roof, how much he (Mr. W.) had done for the cause of God, and how often they had rejoiced together as fellow-labourers in Christ Jesus, and then warned him, in the most solemn manner, of his impending danger, in the love and fear of God, until tears flowed, his strength failed, and he was unable to speak any longer. While the interment of the corpse took place, Mr. Abbott retired to a friend's house, being unable to attend it.

After the interment Mr. W. addressed the audience on the occasion, and appeared angry, apprehending that he had been ill-used. I spoke to him on the occasion, and endeavoured to reason the case with him, but to very little purpose, for he apprehended that I had been the instigator of the supposed affront, and appeared as much offended with me as with Mr. Abbott.

After my return from the interment, I went and informed Mr. Abbott of the matter. "Why," said he, "if I were able to take my horse and go and see him, I should not make use of that opportunity; but as I am not able to go and see him, I am convinced that if I had let that opportunity pass, I should never have another, and I thought it my duty to speak as I did; therefore I leave the event to God. I am sure that it cannot hurt him, or do him any injury; for a man that is posting the broad way to damnation cannot be easily worsted. Oh! (said he), I have seen the

time that we have rejoiced together as fellow-labourers in Christ, and it grieves my soul to see that the devil has got the advantage of him!"

On Mr. W.'s return home, he wrote a letter to Mr. Abbott on the occasion, justifying himself and his conduct. However, the Spirit of God fastened it on him, as a nail in a sure place; for at our first quarterly-meeting held at Salem after Mr. Abbott's death, in the love-feast Mr. W. rose and openly declared that God had healed all his backslidings, and that he had made his servant, Father Abbott, an instrument in his divine hand to bring about his restoration.

I have been more particular in this relation, because some of our friends were ready to disapprove of Mr. Abbott for making use of, what they thought, a very unsuitable opportunity; but it had its desired effect; likewise to encourage others to a faithful discharge of their duty, both in season and out of season; and in so doing not to fear men or devils; but in all things to keep an eye single to the glory of God, and good of souls. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccles. xi. 6.)

He was, after this, a few times able to officiate in family worship, in which he had near access to the throne of grace, and was truly solemn, weighty, and profitable. He was ever ready to join us with all his heart and strength in the performance of that solemn duty, although often languishing upon his bed of affliction while it was performed.

He was, at a certain day, very desirous of hav-

ing something penned, that had lain heavy on h mind; but being more fatigued than usual, "W must give it over," said he, "until to-morrow and I thank God, that in two hours more, wit your assistance, I shall be ready to die." Ne day, upon finishing the business, he arose ar walked across the floor several times; and, in transport of joy, cried out, "I thank God, I a ready to die! I have nothing to do but to die!"

About the 1st of June, having recovered little strength and finding himself a little bette he left my house in order to visit my brother family, some other friends, and his own childre but upon hearing of the death of Mr. B. a ma who had resided in my house, he returned and a tended the funeral. The Rev. I. S. who had bee called by the connexions of the deceased to prea the funeral sermon, observed in his discourse, th "Death was the king of terror, and that he mad cowards of us all." After sermon, Mr. Abbo took an opportunity to converse with Mr. S. o the subject; and said, "that he did not believ the doctrine; for perfect love casteth out fea and he that feareth is not made perfect in love and that he believed a state attainable in this lif through grace, that would enable us to shou victory to God and the Lamb, through the valle of the shadow of death; nay, through death i self, and fear no evil." Also, that he had see many leave this world in the greatest transport of joy imaginable; and in one or two instance that he did believe that they had seen the angels God with their bodily eyes, before their departur "And for my part," said he, "I can call God t witness, that death is no terror to me! I ar ready to meet my God if it were now."

That night he was taken very ill, and continued so for some days; but in the course of a week he appeared something better; and, at the intercession of his son David, he consented to be moved from my house to his. In a few days after I visited him, attended by the Rev. R. Searl; we found him resigned to the will of God, and happy in his love. When about to take our leave of him, "Come," said he, "brethren, give us of your oil before you go." The family being called together, Mr. Searl addressed the throne of grace, and we had a solemn weighty time; and, blessed be God, his lamp had not gone out, nor yet grown dim. His lamp appeared to be bright burning, and well trimmed; and he had a full supply of oil in his vessel, like the wise virgins mentioned in Matt. xxv. 4.

On Friday, the 12th of August, my brother went to see him, and found him very poorly; to whom he said, "Brother Ffirth, I am going to die; and to-morrow you must go to Philadelphia for brother M'Claskey, to come and preach my funeral sermon." To which my brother replied, "Father Abbott, you may continue for some time yet, as the time of your death is uncertain." "No," said he, "I should die before you would get back from Philadelphia, unless you should travel in the night." My brother replied, "It will not answer to go before your decease." "Why," said he, "I shall die, and I do not wish my body to be kept until it is offensive; you know the weather is warm, and the distance is considerable." "That is true," replied my brother; "but if I were to go to Philadelphia for brother M'Claskey to preach your funeral sermon, and you not dead, the friends would laugh

at me, and he would not come." "Ah," said he, "it may be so, I never thought of that; perhaps it will be best to stay until I am dead."

Next day observing a visible alteration in him, my brother concluded to tarry with him until his exit. During the day, he continued in a rack of excruciating pain, which he bore with a Christian patience and resignation. He was happy in God, and rejoiced at his approaching dissolution, and seemed much engaged in his soul with God. He appeared to possess his rational faculties to his last moments; and for some time previous thereunto he was delivered from that excruciating pain, to the joy of his friends; his countenance continued joyful, heavenly, and serene. His last sentence that was intelligibly articulated was, "Glory to God, I see heaven sweetly opened before me!" After this his speech so much failed that he could not be distinctly understood, only now and then a word as, "See!—see!—glory!—glory!" &c. And for my own part, I firmly believe that he saw the angels of God visibly with his own eyes before his exit, who were sent of God to convey his soul to the realms of bliss. That he saw something which he wished the bystanders to see, was evident; for, looking on them, he often cried out, "See!—see!" —pointing with his hand towards the foot of the bed; and then, "Glory!—glory!—glory!" clapping his hands, and in the greatest raptures or ecstasies of joy imaginable.

Thus he continued until nature was so exhausted, that in attempting to clap his hands, he seldom hit one hand against the other. Through faith he was enabled to shout victory to God and the Lamb. The sting of death was plucked out, and death was as a messenger of peace to him.

It was to him only like a gate, through which he had to pass to glory. Thus, in a triumph of faith, and filled with the Holy Ghost, he departed this life without a sigh or a groan, about ten o'clock on Sunday, the 14th of August, 1796, aged about sixty-four years.

On the Tuesday following he was buried in the Methodist burial-ground in Salem, New Jersey. The funeral was attended by a large number of his Christian brethren, acquaintances, and fellow-citizens. The Rev. John M'Claskey delivered a pathetic and moving discourse, suited to the solemnity of the occasion; at the close of which, the Rev. Nathaniel Harris, of the Presbyterian church, put up a prayer, and addressed the throne of grace in behalf of the human family at large, and in particular for his church and people that had sustained so great a loss; but our loss, no doubt, is his eternal gain.

O happy exit! though the body must
Now mingle with its native mother dust;
Yet the bright seraphim, without delay,
Escort his soul along the ethereal way,
To realms, and thrones, and joys of endless day;
Angels and saints, they hail him as he flies;
Lo! "Welcome, Abbott!" now each cherub cries,
And hail and shout him welcome to the skies!
Now, hallelujahs to redeeming love;
Resound and echo through the worlds above;
Glory to God; they sing in anthems new;
Abbott is there! and joins the chorus too.

It may be worthy of notice, that it was the desire of Mr. Abbott, for several years during his travels, that Providence might so order it, that when he died, his body might be buried in the Methodist meeting-house yard, at Salem, in New Jersey. After a severe illness, in which he had been brought to the jaws of death, he recovered, in

a measure, and returned home; and in a sermon he observed on this subject, "I thought when I was on my way home, if it were the will of God that I might, on my return, end my days and lay my bones among you, my soul would leap for joy; but the will of my God be done." It appears that the Lord granted him his request: for he died at home, and was buried in the yard where he had desired.

THE FOLLOWING OCCURRENCE, WHICH TOOK PLACE IN THE COURSE OF HIS LIFE, MAY DESERVE ATTENTION.

He arose early one morning, in consequence of a dream or vision of the night, and went to the house of Mr. T. a man of repute and character, and an orderly member of the Quaker church, not knowing any thing was the matter with him; but upon inquiring of Mr. T. how he was, he answered that he found himself rather unwell. He then informed him, that he had a message from God unto him, which had been revealed to him in a vision of the night, and that he had come in the love and fear of the Lord to warn him to set his house in order, for that he should die and not live, and that his days were few. Mr. T. received his message with Christian fortitude and solemnity, as became the occasion. They spent some time together, conversing on the one thing needful. Mr. T.'s complaint increased, and at his request, Mr. Abbott frequently visited him during his illness, which continued about eight or ten days; then he bade adieu to this vale

of tears, and I doubt not but his soul rests in peace.

The following lines were written on hearing Mr. Abbott preach a farewell sermon (which proved to be his last) in Penn's-Neck meeting-house, where he had been an instrument, in the hand of God, not only in laying the foundation of the temporal, but also of the spiritual church, from 2 Cor. xiii. 11, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

A HYMN.

Be perfect:—holiness pursue;
In love be sure to dwell;
And God, thro' Christ, shall comfort you:
So brethren all, farewell!

Be of one mind, give God your hearts,
And of his mercies tell;
Which he, thro' grace, to you imparts:
So brethren all, farewell!

Now live in peace, for Christ is near,
In love strive to excel;
The God of peace shall soon appear:
So brethren all, farewell!

The God of love and peace adore,
And all things shall be well;
We, in this life, shall meet no more:
So brethren all, farewell!

THE FOLLOWING IS

A SHORT ACCOUNT

GIVEN OF

BENJAMIN ABBOTT,

BY HUGH SMITH,

IN A LETTER TO EZEKIEL COOPER.

B. Abbott's zeal and faith—Travail for souls—His early life—His ministry.

"*Philadelphia, Oct.* 7, 1801.

"My dear Friend,

"Whereas you are now publishing the 'Experience and Gospel Labours of the late Rev. Benjamin Abbott, and a Narrative of his Life and Death, by John Ffirth.' From a conversation which I had with you some days ago, relative to my acquaintance with Mr. Abbott, I take up my pen to communicate to you a few particulars, which are in my recollection respecting him.

"In the year of our Lord, 1776, I first became intimately acquainted with Mr. Abbott. At that time he was a local preacher in the Methodist Connexion. We then lived near neighbours, met in the same class, and had meetings regularly at

his house or mine, so that we were often together. From the time of my first acquaintance with him, as above mentioned, I always took him to be a sincere, zealous, and a good man. He was instrumental, in the hand of God, to the conviction and conversion of a number of our neighbours, who turned from their wicked courses to serve the true and living God. I have known him, in the time of harvest, to take his men from the field to go with him to meeting, and yet pay them for a full day's work; so great was his zeal and desire for the people to attend the worship of Almighty God. He was, in my opinion, a man of the greatest faith I ever was acquainted with; he was an agreeable neighbour, and a social friend; plain in his manners and deportment; pleasant in his conversation, and meek and humble in his spirit. I do not recollect that I ever saw him even appear to be out of temper, so great was the work grace had done for him. He appeared, as far as I could judge, to travail in spirit continually for precious souls. He, with great zeal and faith, used to urge conviction, repentance, and conversion on the ungodly; and, among professors he, with equal warmth of zeal and love, would insist on sanctification; and the Lord remarkably blessed his labours. I recollect several meetings I was at, where professors experienced the blessing of sanctification under his ministry. The divine power of sovereign grace attended his ministry more wonderfully and constantly than any one I ever was acquainted with, to the conviction and conversion of sinners, and to the sanctification of believers. He worked hard at his worldly business, but would punctually attend public and private worship, prayer-meetings, and

society and other meetings during the week. I have been with him when, after working hard, we have walked a mile to the creek, then after crossing, walk a mile and a-half further to hold meeting, and after returning, the same week to walk more than three miles to another place to hold meeting; besides, every Sabbath he would attend at one place or another. Through his instrumentality there was a great reformation among the people.

"He used frequently to tell me of his life and manner of living, during his unregenerate state. While he was an apprentice in Philadelphia, he was a wicked lad, associated with bad company, &c. He used to quarrel and fight frequently. At times, by fighting, he has had his clothes so bloody, that he has stripped them off, and washed them in the night at the pumps in the streets; and frequently, instead of going home, he used to sleep in the Quaker burying ground, between the graves, feeling at that time, no terror from the living or the dead, by night or by day; he then feared not God nor regarded man.

"When he became a man, he was particularly noted for a great fighter, and but few excelled him in divers kinds of vice. He has been known to leave his business and his dinner, and to walk several miles to meet a noted fighter, in order to show his manhood and bravery in that line. He frequently had to appear before the courts of justice, on account of those wicked courses, and he generally pleaded guilty. At one of those courts, a certain gentleman, to whose care public peace and justice were committed, took a private opportunity to prevail on him to turn out and fight a certain man who was there, for which he

treated him with a bowl of punch. Surely his conversion was a remarkable instance of sovereign grace and divine mercy: the lion became the lamb; the hero in the service of the devil, became a bold veteran in the service of God.

"After his conversion, numbers had old grudges against him, and sought to enslave him divers ways; but by grace he stood firm, and immoveably attached to the cause of religion, maintaining a bold, uniform, and circumspect life.

"On a certain occasion, after his conversion, he had to appear before the Grand Jury, and before they entered on the business for which he was called, he said to the jury, 'Let us first go to prayer;' he prayed, they had a solemn time, and one of the jury was struck under conviction. He was much persecuted by the ungodly, but although his oppositions were many, he was, nevertheless, remarkably useful in his ministry, and in visiting the sick and distressed.

"There used to be great crying out and shouting at his meetings, and such power used to attend his word, that the people were known to fall under it, as though they were shot, or cut down by a sword. At one of those powerful times, where the people cried out and shouted aloud in cries of prayer and praise, a certain travelling preacher being then present, strove to stop him and silence the people, and bore testimony against it; but the work still went on in a wonderful manner; and the preacher afterwards was very sorry for his opposition, and acknowledged his error, believing that it was the power of God.

"I recollect a certain instance, when Mr. Abbott had been very sick and was recovering a

little, the friends in the neighbourhood went to a quarterly-meeting some distance off, and I went with them, leaving Mr. A. too unwell to go with us; but after that we were gone, he had his horse saddled and followed. I was mush surprised when I saw him come, for I had told several that he was sick. After R. G. had preached, he stood up in the pulpit, and the first words he spoke, were of his inability to come to meeting, and of his impressions to have his horse saddled to see if he could ride; but, said he, 'When I put my foot in the stirrup, I felt the power of God come upon me, and I was enabled to come,' &c. As he spoke these words, the mighty power of God came wonderfully upon the assembly, and I felt in a moment, as though there was an open expanse before, like eternity of space; I lost sight of every thing else, and fell suddenly to the floor, and cried to God for mercy; this was when I was under conviction, previous to my conversion to God. There was a glorious and wonderful time at that meeting.

"I am confidently persuaded, that many will praise God to all eternity, for his goodness in raising up Benjamin Abbott as a minister in the church of Christ. His labours were crowned with many seals to his ministry; he was an instrument in turning many to righteousness.—After he set out to travel as an itinerant preacher, he laboured in sundry circuits till he was worn down under his toil and affliction. When he was unable to travel any longer, he came to Philadelphia to spend the winter with his friends; he staid considerably at my house, and I found that he still possessed the same simplicity of manners, the same zeal, faith, and concern for souls that he

had done for twenty years; but his bodily health and strength were exhausted. He retained a clear and strong evidence of his acceptance with God, and appeared sensible that his end drew nigh. He had remarkable patience and resignation, which were visible and wonderful to the family; he appeared all love, and was heavenly in his conversation. I felt a strong desire that, if it were the will of God, he might die at my house. I should have esteemed it an honour conferred on me by Providence, had so eminent a saint and servant of God ended his days under my roof. But he removed in the spring of 1796 to the Jerseys, where he lingered out a few months in weakness and pain of body, but in peace and happiness of soul; then closed his eyes to see his God. 'Mark the perfect man, and behold the upright: for the end of that man is peace.' (Ps. xxxvii. 37.) 'Let me die the death of the righteous, and let my last end be like his.' (Numbers xxiii. 10.)

"Were I to take some time for recollection, and to minute down the occurrences which were in my knowledge of Mr. Abbott, and to arrange them in order, I believe I might write a volume of interesting circumstances. In a word, he was a wonderful man, a great christian, and a useful minister in the church of Christ; and now, I have no doubt, he shines like a bright star in glory.

I am, my dear friend, yours, &c.

HUGH SMITH."

APPENDIX.

How the apostles subdued the nations — On miracles — On preaching with the Holy Ghost — Why all ministers are not clothed with this power.

We have now had a view of a man who preached the gospel in demonstration of the Spirit and of power, and which is corroborated by the power that attended the Quakers mentioned at page 201. This gives us some idea how the apostles subdued the nations to the faith of Christ, and overcame the opposition of wicked men, and the force of prejudices. Some, indeed, have thought that they succeeded chiefly by outward miracles. But this is rather disputable, for many people at Jerusalem acknowledged the miracle (Acts iv.), who did not yield obedience to the faith. And at Lycaonia, so striking a miracle was wrought, that Paul and Barnabas were reputed as gods; but so far were the people of that place from being thereby converted, that in a few days they stoned Paul. (Acts xiv. 19.) These instances, among many others, show that people will not be turned from sin by outward miracles.

And the miracle of speaking with tongues at the day of Pentecost, might have been explained away by infidels. They would perhaps have said, "These Galileans have lived sometime in other countries, or have lived among neighbours from other countries, or have met with accidental acquaintances who could speak other languages,

from whom they have learned them." Therefore it plainly appears that the success arose from preaching the gospel in demonstration of the Spirit and of power, and with the Holy Ghost sent down from heaven. (1 Cor. ii. 4.—1 Thes. i. 5.—1 Pet. i. 12.) And this power it was that caused the three thousand to cry out at once, in bitterness of soul, "Men and brethren, what shall we do?" (Acts ii. 37.)

The exertion of this power appears much greater in the estimation of heaven than working miracles; for we never read of any wonder among angels, when miracles were wrought; but the things that pertain unto "preaching the gospel with the Holy Ghost sent down from heaven, the angels desire to look into." (1 Pet. i. 12.)

But then it may be asked, seeing it is God's will to clothe all ministers with this power, "Why are they not all clothed therewith, or seeking so to be?"

Ans. One cause among others may be, "The fear of persecution." For the exertion of this power is so decisively destructive to Satan's kingdom, that he may be fully expected to stir up all the powers he is able, both of hell and earth, against it, and those ministers would be as lambs among wolves. But the Methodists in America have grown very much in this power, and especially at camp-meetings.

Perhaps by this time the reader is desirous to know whether this power was or is with the Methodists in England: to gratify him, the following is added, whereby he will see that it was with them at the beginning, and it is with some at this day.

EXTRACTS

FROM THE

JOURNALS OF THE REV. J. WESLEY.

The people fall at Bristol—All Newgate rings with cries—A Physician—A Quaker struck down—A man said to be raving mad—J. Wesley's letter on these things—The people fall in the open air—Zeal not according to love—Many fall at Wapping and at Fetter-lane—On trying the spirits—Mr. Whitfield—Remarks at Fetter-lane, &c.

Bristol, April, 1738.

TUESDAY 17.—I went to Baldwin-street, and expounded, as it came in course, the fourth chapter of the Acts. We then called upon God to confirm his word. Immediately one that stood by (to our no small surprise) cried out aloud, with the utmost vehemence, even as in the agonies of death. But we continued in prayer, till a new song was put into her mouth, a thanksgiving unto God. Soon after, two other persons (well known in this place, as labouring to live in all good conscience towards all men) were seized with strong pain, and constrained to roar for the disquietness of their heart. But it was not long before they likewise burst forth into praise to God their Saviour. The last who called upon God as out of the belly of hell, was J. E. a stranger in Bristol. And in a short space, he

lso was overwhelmed with joy and love, know-
ıg that God had healed his backslidings. So
ıany living witnesses has God given that his
and is still stretched out to heal, and that signs
nd wonders are even now wrought, by his holy
hild Jesus.

Wednesday 18th.—In the evening, L. S. (late Quaker, but baptized the day before), R. M. nd a few others, were admitted into the society. ut R. M. was scarcely able either to speak or ok up. The sorrows of death compassed her bout, the pains of hell got hold upon her. We oured out our complaints before God, and howed him of her trouble; and he soon showed aat he is a God that heareth prayer; she felt in erself that being justified freely, she had peace ith God through Jesus Christ. She rejoiced in ope of the glory of God, and the love of God as shed abroad in her heart.

April 20th.—Being Good Friday, E. R., T. W. nd one or two others, just knew they had re-emption in the blood of Christ, the remission of heir sins.

Saturday 21st.—At Weaver's-Hall, a young ıan was suddenly seized with a violent trembling ll over, and in a few minutes, the sorrows of his eart being enlarged, sunk down to the ground. ut we ceased not calling upon God, till he raised im up full of peace and joy in the Holy Ghost.

On Easter-day, it being a thorough rain, I ould only preach at Newgate, at eight in the ıorning, and two in the afternoon; in a house t Hannam-Mount, at eleven; and in one near ose-Green, at five. At the society in the even-ng, many were cut to the heart, and many omforted.

Thursday 26.—While I was preaching at Ne gate on these words, "He that believeth ha everlasting life;" I was insensibly led, witho any previous design, to declare strongly and e plicitly, that God willeth all men to be save and to pray that, "If this were not the truth God, he would not suffer the blind to go out the way; but if it were, he would bear witness his word." Immediately one and another, and an ther sunk to the earth: they dropped on eve side as thunderstruck. One of them cried alou We besought God in her behalf, and he turn her heaviness into joy. A second being in t same agony, we called upon God for her als and he spoke peace unto her soul. In the evenir I was again prest in spirit to declare, that Chri gave himself a ransom for all. And almost b fore we called upon him to set to his seal, he a swered; one was so wounded by the sword of t Spirit, that you would have imagined she cou not live a moment. But immediately his abu dant kindness was showed, and she loudly sang his righteousness.

Friday 27th.—All Newgate rang with the cri of those whom the word of God had cut to th heart. Two of them were in a moment fille with joy, to the astonishment of those that be held them.

Sunday 29th.—I declared the free grace of Go to about four thousand people, from these words "He that spared not his own Son, but delivere him up for us all, how shall he not with him als freely give us all things?" At that hour it was that one who had long continued in sin, from despair of finding mercy, received a full clea sense of his pardoning love, and power to sin n

nore. I then went to Clifton (a mile from Bris-ol), at the minister's desire, who was dangerously ll, and thence returned to a little plain, near Hannam-Mount, where about three thousand were present. The church was quite full at the prayers and sermon, as was the church yard at the burial which followed. From Clifton we went to Rose-Green, where were (by computation) near seven thousand, and thence to Gloucester-Lane society. After which was our first love-feast in Baldwin-street. O how has God renewed my strength! who used, ten years ago, to be so faint and weary, with preaching twice in one day!

Monday 30th.—We understood that many were offended at the cries of those on whom the power of God came: among whom was a physi-cian, who was much afraid there might be fraud or imposture in the case. To-day one whom he had known many years, was the first (while I was preaching in Newgate) who broke out in strong cries and tears. He could hardly believe his own eyes and ears. He went and stood close to her, and observed every symptom, till great drops of sweat ran down her face, and all her bones shook. He then knew not what to think, being clearly convinced it was not fraud, nor yet any natural disorder. But when both her soul and body were healed in a moment, he acknowledged the finger of God.

Tuesday, May 1st.—Many were offended again, and indeed much more than before. For at Baldwin-street my voice could scarce be heard, amidst the groanings of some and the cries of others, calling aloud to Him that is mighty to save. I desired all that were sincere of heart, to

beseech with me the Prince exalted for us, th
he would proclaim deliverance to the captive
And he soon showed that he heard our voic
Many of those who had been long in darknes
saw the dawn of a great light; and ten perso
(I afterwards found) then began to say in faitl
"My Lord and my God!"

A Quaker who stood by, was not a little di
pleased at the dissimulation of these creature
and was biting his lips and knitting his brow
when he dropped down as thunderstruck. Th
agony he was in, was even terrible to behol
We besought God not to lay folly to his charg
and he soon lifted up his head and cried aloud
"Now I know thou art a prophet of the Lord."

Wednesday 2nd.—At Newgate, another mou
ner was comforted. I was desired to step thenc
to a neighbouring house, to see a letter wrot
against me as a deceiver of the people, by teach
ing that God willeth all men to be saved. On
who had long asserted the contrary, was ther
when a young woman came in, who could say be
fore, "I know that my Redeemer liveth," all i
tears, and in deep anguish of spirit. She sai
she had been reasoning with herself, how thes
things could be, till she was perplexed mor
and more, and she now found the Spirit of Chris
was departed from her. We began to pray, an
she cried out, "He is come, He is come; I agai
rejoice in God my Saviour." Just as we aros
from giving thanks, another person reeled four o
five steps, and then dropped down. We praye
with her, and left her strongly convinced of sin
and earnestly groaning for deliverance.

I did not mention one J. H. a weaver, who wa
in Baldwin-street the night before. He was, I

understood, a man of regular life and conversation: one that constantly attended public prayers and sacrament, and was zealous for the church, and against Dissenters of every denomination. Being informed that people fell into strange fits at the societies, he came to see and judge for himself. But he was less satisfied than before; insomuch, that he went about to see his acquaintance one after another, till one o'clock in the morning, and laboured above measure to convince them it was a delusion of the devil. We were going home, when one met us in the street, and informed us that J. H. was fallen raving mad. It seems he sat down to dinner, but had a mind first to end the sermon he had borrowed on salvation by faith; in reading the last page, he changed colour, fell off his chair, and began screaming terribly, and beating himself against the ground. The neighbours were alarmed, and flocked together to the house. Between one and two I came in, and found him on the floor, the room being full of people, whom his wife would have kept without, but he cried out aloud, "No, let them all come; let all the world see the just judgment of God." Two or three men were holding him as well as they could. He immediately fixed his eyes on me, and stretching out his hand, cried, "Aye, this is he who I said was a deceiver of the people. But God has overtaken me. I said it was all a delusion. But this is no delusion." He then roared out, "O thou devil! thou cursed devil! yea, thou legion of devils! thou canst not stay, Christ will cast thee out! I know his work is begun. Tear me to pieces if thou wilt, but thou canst not hurt me!" He then beat himself against the ground again; his

breast heaving at the same time, as in the pangs of death, and great drops of sweat trickling down his face: we all betook ourselves to prayer; his pangs ceased, and both his body and soul were set at liberty.

Wednesday 9th.—In the evening, while I was declaring that Jesus Christ had given himself a ransom for all, three persons almost at once, sunk down as dead, having all their sins set in array before them. But in a short time they were raised up, and knew that the Lamb of God, who taketh away the sins of the world, had taken away their sins.

Saturday 19th.—At Weaver's-Hall, a woman first, then a boy (about fourteen years of age) were overwhelmed with sin, sorrow, and fear. But we cried to God, and their souls were delivered.

During this whole time, I was almost continually asked, either by those who purposely came to Bristol to inquire concerning this strange work, or by my old or new correspondents, "How can these things be?" And innumerable cautions were given me (generally grounded on gross misrepresentations of things), "Not to regard visions or dreams; or to fancy people had remission of sins, because of their cries or tears, or bare outward professions." To one who had many times wrote to me on this head, the sum of my answer was as follows;—

"The question between us turns chiefly, if not wholly, on matter of fact. You deny that God does now work these effects; at least, that he works them in this manner. I affirm both; because I have heard these things with my own ears, and seen them with my eyes. I have seen

(as far as a thing of this kind can be seen), very many persons changed in a moment, from the spirit of fear, horror, and despair, to the spirit of love, joy, and peace; and from sinful desire, till then reigning over them, to a pure desire of doing the will of God. These are matters of fact, whereof I have been, and almost daily am, an eye or an ear witness. What I have to say touching visions or dreams, is this: I have known several persons in whom this great change was wrought in a dream, or during a strong representation to the eye of their mind, of Christ either on the cross or in glory. This is the fact: let any judge of it as they please. And that such a change was then wrought, appears not from their shedding tears only, or falling into fits, or crying out; these are not the fruits, as you seem to suppose, whereby I judge, but from the whole tenor of their life; till then, many ways wicked; from that time, holy, just, and good.

"I will show him that was a lion till then, and is now a lamb; him that was a drunkard, and is now exemplarily sober; the whoremonger that was, who now abhors the very garment spotted by the flesh. These are my living arguments for what I assert, viz: That God does now, as aforetime, give remission of sins and the gift of the Holy Ghost, even to us and to our children; yea, and that always suddenly, as far as I have known, and often in dreams or in the visions of God. If it be not so, I am found a false witness before God. For these things I do, and by his grace will testify.

"Perhaps it might be because of the hardness of our hearts, unready to receive anything, unless we see it with our eyes, and hear it with our

ears, that God, in tender condescension to our weakness, suffered so many outward signs, at the very time when he wrought this inward change, to be continually seen and heard among us. But although they saw signs and wonders (for so I must term them), yet many would not believe. They could not, indeed, deny the facts, but they could explain them away. Some said, 'These were purely natural effects, the people fainted away only because of the heat and closeness of the rooms.' And others were sure it was all a cheat, they might help it if they would. Why were these things only in their private societies? Why were they not done in the face of the sun?"

Monday 21st.—To-day our Lord answered for himself, for while I was enforcing these words, "Be still and know that I am God," he began to make bare his arm, not in a close room, neither in private, but in the open air, and before more than two thousand witnesses. One, and another, and another were struck to the earth, trembling exceedingly at the presence of his power. Others cried with a loud and bitter cry, "What must we do to be saved?" And in less than an hour, seven persons wholly unknown to me till that time, were rejoicing and singing, and with all their might, giving thanks to the God of their salvation.

In the evening I was interrupted at Nicholas-street, almost as soon as I began to speak, by the cries of one who was pricked to the heart, and strongly groaned for pardon and peace. Yet I went on to declare what God had already done, in proof of that important truth, that he is not willing any should perish, but that all should

come to repentance. Another dropped down close to one who was a strong asserter of the contrary doctrine. While he stood astonished at the sight, a little boy near him was seized in the same manner. A young man who stood behind, fixed his eyes on him, and sunk down himself as one dead, but soon began to roar out and beat himself against the ground, so that six men could scarcely hold him; his name was Thomas Maxfield. Except J. H., I never saw one so torn of the evil one; meanwhile, many thus began to cry out to the Saviour of all, that he would come and help them, insomuch, that all the house (and indeed all the street for some space) was in an uproar. But we continued in prayer, and before ten, the greater part found rest to their souls.

I was called from supper to one, who, feeling in herself such a conviction as she never had known before, had run out of the society in all haste, that she might not expose herself. But the hand of God followed her still, so that after going a few steps, she was forced to be carried home, and when she was there, grew worse and worse. She was in a violent agony when we came. We called upon God and her soul found rest.

About twelve, I was greatly importuned to visit one person more. She had only one struggle after I came, and was then filled with peace and joy. I think twenty-nine in all, had their heaviness turned into joy this day.

Saturday 26th.—One came to us in deep despair, but after an hour spent in prayer, went away in peace. The next day, having observed in many a zeal which did not suit with the sweetness and gentleness of love, I preached at Rose-Green on these words (to the largest con-

gregation I ever had there, I believe upwards of ten thousand souls), "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." At the society in the evening, eleven were deeply convinced of sin, and soon after comforted.

Monday 28th.—I began preaching at Weaver's-Hall at eleven in the forenoon, where two persons were enabled to cry in faith, "My Lord and my God!" As were seven during the sermon in the afternoon, before several thousand witnesses; and ten in the evening at Baldwin-street, of whom two were children.

Wednesday, June 13th.—I came to London.

Friday 15th.—I had much talk with one who is called a Quaker. But he could not receive my saying. I was too strict for him, and talked of such a perfection as he could not think necessary; being persuaded that there was no harm in costly apparel, provided it was plain and grave; nor in putting on scarlet and gold upon our horses, so it were not upon our clothes.

In the evening I went to a society in Wapping, weary in body and faint in spirit. I intended to speak on Romans iii. 19. but could not tell how to open my mouth; and all the time we were singing, my mind was full of some place, I knew not where, in the epistle to the Hebrews. I begged of God to direct, and opened the book on Heb. x. 19. "Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus; by a new and living way which he has consecrated for us, through the veil, that is to say his flesh. Let us draw near with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed in pure

water." While I was earnestly inviting all sinners to enter into the holiest by this new and living way, many that heard began to call upon God with strong cries and tears. Some sunk down, and there remained no strength in them, others exceedingly trembled and quaked, some were torn with a kind of convulsive motion in every part of their bodies, and that so violently, that often four or five persons could not hold one of them. I have seen many hysterical and epileptic fits, but none of them were like these in many respects. I immediately prayed that God would not suffer those that were weak, to be offended. But one woman was greatly, being sure that they might help it if they would; no one should persuade her to the contrary; and was got three or four yards, when she also dropped down, in as violent an agony as the rest. Twenty-six of those who had been thus affected (most of whom during the prayers which were made for them, were in a moment filled with peace and joy), promised to call upon me the next day. But only eighteen came: by talking closely with whom, I found reason to believe that some of them had gone home to their houses justified. The rest seemed to be patiently waiting for it.

Saturday 16th.—We met at Fetter-lane to humble ourselves before God, and own he had justly withdrawn his Spirit from us, for our manifold unfaithfulness. We acknowledged our having grieved him by our divisions; one saying, "I am of Paul," another, "I am of Apollos;" by our leaning again to our own works, and trusting in them instead of Christ; by our resting in those little beginnings of sanctification, which it has pleased him to work among us, imputing it either

to nature, to the force of imagination and animal spirits, or even to the delusion of the devil. In that hour we found God was with us as at the first, some fell prostrate upon the ground, others burst out as with one consent, into loud praise and thanksgiving, and many openly testified, there had been no such day as this since January the first preceding.

Bristol, Friday 22nd. — In the afternoon I preached at the Fish-Ponds, but had no life or spirit in me; and was much in doubt whether God would not lay me aside, and send other labourers into his harvest. I came to the society full of this thought; and began in much weakness to explain, "Beloved, believe not every spirit, but try the spirits, whether they be of God." I told them they were not to judge of the spirit whereby any one spoke, either by appearances, or by common report, or by their own inward feelings. No, nor by any dreams, visions, or revelations supposed to be made to their souls, any more than by their tears, or any involuntary effects wrought upon their bodies." I warned them all these were of a doubtful disputable nature; they might be from God, and they might not; and were therefore not simply to be relied on (any more than simply to be condemned); but to be tried by a farther rule, to be brought to the only certain test, the law and the testimony. While I was speaking, one before me dropped down as dead, and presently a second, and a third. Five others sunk down in half an hour, most of whom were in violent agonies. "The pains of hell came upon them; the snares of death overtook them." In their trouble we called upon the Lord, and he gave us an answer of

peace. One indeed continued an hour in strong pain; and one or two more for three days. But the rest were greatly comforted in that hour, and went away rejoicing and praising God.

Saturday 23rd.—I spoke severally with those who had been so troubled the night before. Some of them I found were only convinced of sin; others had indeed found rest to their souls. This evening another was seized with strong pangs, but in a short time her soul also was delivered.

Friday, July 6th.—In the afternoon I was with Mr. Whitfield, just come from London, with whom I went to Baptist-Mills, where he preached concerning the Holy Ghost, which all who believe are to receive; not without a just, though severe, censure of those who preach as if there were no Holy Ghost.

Saturday 7th.—I had an opportunity to talk with him on those outward signs, which had so often accompanied the inward work of God. I found his objections were chiefly grounded on gross misrepresentations of matter of fact. But the next day he had an opportunity of informing himself better; for no sooner had he began (in the application of his sermon) to invite all sinners to believe in Christ, than four persons sunk down close to him almost in the same moment. One of them lay without either sense or motion; a second trembled exceedingly; the third had strong convulsions all over his body, but made no noise unless by groans; the fourth, equally convulsed, called upon God with strong cries and tears. From this time, I trust, we shall suffer God to carry on his own work in the way that pleaseth him."—See the Rev. J. Wesley's third Journal, page 52, &c.

December, 1739. Wednesday 19th.—I came to London, though with a heavy heart. Here I found every day the dreadful effects of our brethren's reasonings and disputing with each other. Scarce one in ten retained his first love; and most of the rest were in the utmost confusion, biting and devouring one another. I pray God ye be not consumed one of another.

Monday 24th.—After spending a part of the night at Fetter-lane, I went to a smaller company, where also we exhorted one another with hymns and spiritual songs, and poured out our hearts to God in prayer. Toward morning, one of them was overwhelmed with joy and love, and could not help shewing it by strong cries and tears. At this, another was much displeased, saying, "It was only nature, imagination, and animal spirits." O thou jealous God, lay not this sin to their charge! and let us not be wise above what is written."—See the Rev. J. Wesley's fourth Journal, page 16.

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John Heaton, Printer, 7, Briggate Leeds.

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